

OLD MOORE'S Monthly Messenger

A forecast of the World's Fate and Fortune.

No. 1. Vol. III.]

OCTOBER, 1909.

[TWO PENCE.]

Old Moore's Monthly Outlook.

About Ourselves.

WITH this issue we commence the third year of our existence, and up to the present we have reason to be proud of our MONTHLY MESSENGER. Our circulation has always been an increasing one, and month by month has gone up, till at the present moment we can say without exaggeration that it stands at three times the circulation of any astrological monthly either past or present. We trust our readers will make known to their friends and acquaintances the usefulness of our little MONTHLY. Anyone sending 2s. 6d. to the publishers can have one dozen copies for distribution.

In the third volume we are introducing several new features, which we trust will meet with universal favour. The chief features of the month will remain: Monthly Outlook, Astronomical Phenomena, Daily Guide, Birthdays, Horoscopes of Notable People, while in addition we are giving "The Occult Power of Numbers," by "Numerato," "Character and Fortunes from the Rising Sign," and a series of Special Lessons in Astrology, giving a new and unique method of judging a horoscope, from the pen of Mr. E. H. Bailey. "Old Moore's

Table Talks on this Wonderful Universe" will be continued, the series in this volume dealing with the stars and constellations. Our most important feature is a remarkably interesting serial from the pen of a writer well known in the occult world, but who prefers to use a *nom-de-plume*, entitled "Life, Death, and Hereafter, or the Mysteries of Being." Other articles of interest from different writers will also appear.

* * *

OLD MOORE is rather a modest prophet and up to the present has been content to remain quiet and let others do the shouting. But he intends in the future, from time to time, to call special attention to his monthly forecasts and their remarkable fulfilment. Some of his predictions made in these pages during the past year have been fulfilled in the most remarkable and astonishing manner, and in the next issue he intends to compile a list for his readers' delectation.

* * *

Who said May was to be a fine month? Who said June was to be an unpleasant month? What about the weather forecasts for the first part of July and August? Our readers are referred to our monthly weather forecasts. They will want a little beating.

Our friends of other prophetic almanacs are rather behind. They will have to look after their laurels.

* * *

Some little objection has been taken in one or two quarters to our paragraph on page 82 of the February issue, giving Raphael the sole credit of the prediction of the terrible earthquake at Messina. As a matter of fact the sole credit does belong to Raphael, but the mistake lies in the fact that the quotation about "Saturn being on the nadir in 10.E Long." refers to the earthquake which took place at Milan and other places in the north of Italy in the middle of January. The cause of the earthquake which destroyed Messina and Reggio, must be looked for in the figure for the solar eclipse of December 23rd, 1908, and not in that for the Sun's entry into Capricorn. At an early date we will give an astrological solution to that awful calamity.

The Autumn Quarter.

The Sun enters the sign Libra on the 23rd September, at 4.45 in the evening, when the last decanate of Aquarius will be rising. The ingress takes place in the seventh house in opposition to Mars, but the Sun is only just past the conjunction of Jupiter. Mars is rising. Saturn occupies the cusp of the second house in square to both Uranus and Neptune, the former entering the twelfth house and the latter the sixth. Venus and Mercury both occupy the eighth house. The rising position of Mars in opposition to the Sun presignifies much martial spirit in the land, with some danger of international complications. Fortunately Jupiter in the seventh will preserve peace, but the influence of this planet is very weak in Virgo, and it is in close opposition to Mars as well as the Sun, hence the outlook is very ominous. Saturn on the cusp of the second house is bad for the National exchequer in some respects, receipts being low, with a consequent depression of trade. Postal and railway affairs will be more prosperous. Agricultural affairs will be in

a depressed condition. The birth rate shows an improvement, while theatres and music halls will benefit. Troubles are shown in the navy, and social propaganda will be very popular among the people. Deaths are shown among barristers, literary people and the gentler sex, in all probability some eminent lady novelist will depart this life. Colonial affairs will cause some trouble, and disputes with one of our dependencies is likely. The affliction of Jupiter, ruler of the midheaven, is bad for Royalty and the House of Lords, and great changes may take place in the Cabinet. A dissolution is even probable. The Moon in the eleventh house shows cardinal changes in the Commons. Uranus in the twelfth is bad for hospitals and institutions, and many unpleasant experiences connected therewith will be brought to light.

United States.

At Washington, the ingress takes place in the tenth house with Jupiter exactly culminating. This is not favourable for the President who will have a very thorny path to traverse, and should safeguard his health and person. Stormy scenes are threatened in the Senate House. Mars in the fourth house threatens fires and incendiarism, while the Moon conjoined with Uranus on the cusp of the second in opposition to Neptune shows fluctuations in stocks and shares, losses on 'Change, and fraud and swindling in connection with the revenue. Suicides and strange deaths will be above the average. A serious fire is threatened about 6 W. of the Capitol, and seismic disturbances in the Central States. At San Francisco, the ingress takes place close to the cusp of the twelfth house with Mars close to the sixth, and Saturn in that division. Much sickness will prevail in the city; crime, accidents and incendiarism will be prevalent. Venus rising points to much pleasure in the city. There will be much fluctuation on the Stock Exchange, for Jupiter ruling the second house is near the opposition of Mars. Some large banks are in danger.

China and Japan.

The ingress takes place in the fourth house at Peking, Mars and Saturn being elevated in the tenth. This is ominous of disputes and incendiarism, and bodes ill for the Emperor. Many of high position will be removed. Neptune rising in the ruling sign of the country in opposition to Uranus setting is indicative of much unrest and double dealing with other powers. At Tokio, the ingress takes place in the third house, Mars and Saturn being in the ninth. Railway and shipping disasters are denoted. The Japanese exchequer will suffer, and accidents on battleships are shown.

Australia.

At Melbourne, Neptune is rising and Uranus setting, while the ingress falls in the third house. Railway accidents and shipping disasters are indicated. Trouble in postal affairs. Venus in the fourth is good for agriculture and promises a successful time for farmers and agriculturalists. Shipping disasters are threatened at Brisbane, also fires and sudden deaths.

Cape Town.

At Cape Town, Mars rises in opposition to the Sun setting, denoting much turmoil in the land. It is a very evil indication for the affairs of S. Africa. Saturn is also in the ascendant and this foreshadows much sickness and mortality in the land.

Europe.

At Petersburg, the Moon and Uranus are culminating, pointing to danger to the Czar and his Ministers, and of insurrections and rioting. There will be much illness in the land, rioting and disorders, crime and incendiarism. At Berlin and Vienna, Mars will be rising in opposition to the Sun setting, hence the danger of war and internal disturbances will still be very strong. At Constantinople, Saturn will be rising, and Mars just above the ascendant. The condition of affairs in Turkey will be in a serious condition.

India.

The indications at Calcutta are more reassuring. The exchequer will suffer, while cases of infanticide and cruelty to women and children will be brought to light.

Jamaica.

At Kingston, Jupiter culminates, which is more favourable, though the approaching opposition of this planet and the Sun to Mars is a warning against fires and incendiarism in the city.

Special Predictions.

The culmination of the Moon and Uranus in Western Europe warns the rulers of Russia, Turkey and the Balkan Provinces to act with discretion as serious troubles threaten them. The rising of Mars in opposition to the Sun in Central Europe will fan the fires of war into flame unless great care is taken. Mars is on the lower meridian in 72 W. denoting fires and seismic disturbances. In 108 E. the same planet is culminating, a warning of risings and insurrections, fires and outrages. The ruler of Korea will be in danger, for Saturn culminates in that country. In 53 W. earthquake shocks are threatened.

Stock Exchange.

Home Rails will have a disastrous tumble down. American Rails will also have a set back, as one or two secret "businesses" will see daylight in the Press. Hold Foreign Government Bonds for safe investment—Russian, Brazilian and Uruguay. The best industrial is Lyons. Buy Brewery Preferences for a rise.

DELTA suggests that any Mediums who have had astrological manifestations or special knowledge from the Spirit world, should forward that knowledge to the Editor, in order that it may be published for the benefit of our readers.

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Astronomical Phenomena

FOR OCTOBER 1909.

Moon's Phases.

Last Quarter,	6th	...	6h. 44m.	morn.
New Moon,	14th	...	8h. 13m.	morn.
First Quarter,	22nd	...	7h. 4m.	morn.
Full Moon,	28th	...	10h. 7m.	morn.

Planetary Positions.

- ☉. The SUN is in Libra. enters Scorpio on 24th at 1.23 morn.
- ☿. MERCURY is an evening star in Libra at beginning of month, in conjunction Sun on 12th, then morning star rest of month.
- ♀. VENUS is an evening star in Scorpio, enters Sagittarius on 12th; is now fairly well placed for observation.
- ♂. MARS an evening star all the month; stationary in the last decanate of Pisces.
- ♃. JUPITER is a morning star, enters Libra on 11th.
- ♄. SATURN is an evening star in Aries; well placed for observation.
- ♅. URANUS is in Capricorn, and an evening star.
- ♆. NEPTUNE is in Cancer; stationary on the 24th.
- ∴. The following table gives the Moon's sign place at noon on each day.

27, 28	Aries	13, 14	Libra
1, 2, } 29, 30 }	Taurus	15, 16, 17	Scorpio
3, 4, 31	Gemini	18, 19	Sagittarius
5, 6, 7	Cancer	20, 21	Capricorn
8, 9	Leo	22, 23, 24	Aquarius
10, 11, 12	Virgo	25, 26	Pisces

Weather Forecast.

The month opens warm, stormy 3rd, 5th to 7th gales. High winds, gales, downfall, and tempestuous weather 11th to 14th, changeable to 18th, increased temperature to 19th, changeable and variable to 26th, finer but windy end of month.

Daily Guide for Business and Pleasure

OCTOBER, 1909.

1	5 8 31	A quiet day; good for pleasure and enjoyment.
2	20 20	A good day for changes, travel, and business, but avoid females.
3	4 11 43	<i>Sunday.</i> Travel and visit friends, ask favours and deal with superiors.
4	18 39	Deal with elderly people and attend to important matters in evening.
5	2 26 8	An evil day for all purposes; do nothing important.
6	15 13	A dangerous day. Act with discretion in all things.
7	27 56	Make changes and attend to important matters. Safeguard the health.
8	10 23	Act discreetly in a.m.; ask favours and deal with females in the p.m.
9	22 36	Attend to correspondence and deal with elders in a.m. Avoid females.
10	4 40	<i>Sunday.</i> An unsettled day for all purposes.
11	16 38	Another unsettled day. Attend to ordinary duties.
12	28 31	Act discreetly until 3 p.m. Then attend to new undertakings.
13	10 22	A very evil day. Do nothing of any importance.
14	22 13	Another evil day. Attend to ordinary duties and act discreetly.
15	4 5	A quiet day.
16	15 59	Travel and change in the afternoon.
17	27 59	<i>Sunday.</i> A good day for travel and visiting friends.
18	10 6	A contradictory day. Act quietly and discreetly.
19	22 24	Keep quiet. Avoid disputes and quarrels.
20	4 56	A quiet day. Do nothing of any importance.
21	17 47	An unfavourable day for all purposes.
22	1 0	Act discreetly in the a.m. Attend to important matters in afternoon.
23	14 39	A good day for business, correspondence, dealings with elderly people.
24	28 44	<i>Sunday.</i> Deal with superiors and visit friends, but avoid disputes.
25	13 14	An unfavourable day generally. Deal with superiors before 10 a.m.
26	28 7	A very dangerous day. Avoid quarrels and accidents.
27	13 14	A very evil and unfavourable day. Act very discreetly.
28	28 28	An unfortunate day for all purposes.
29	13 36	Ask favours and deal with superiors before 10 a.m. Travel in evening.
30	28 31	Not a good day.
31	13 3	<i>Sunday.</i> Visit friends.

Horoscopes of Notable Men.

MARSHALL P. WILDER, The Dwarf Humorist.

WE present for our readers' inspection the horoscope of the celebrated dwarf humorist, Mr. Marshall P. Wilder, of New York, who has lately been visiting London. Mr. Wilder was born in New York on September 19th, 1859, at 10 in the morning, and the map here given shows the planetary positions at that time. The

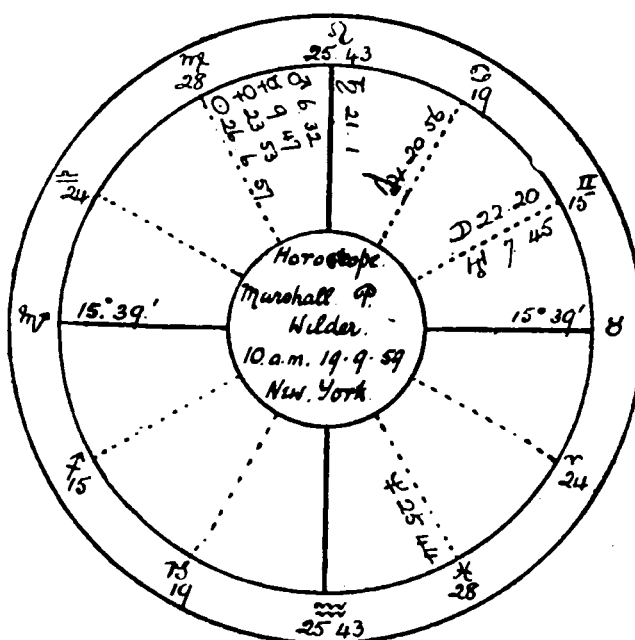
horoscope is of particular interest, because it has two important points to be dealt with. First we have the fact that our subject is a dwarf, and second that he is a humorist. Now, where in his horoscope lies the indications of these two features? First as to his being a dwarf. It is well known in astrology that the signs Taurus, Scorpio

and Capricorn produce more deformities than any other sign, and it is also my opinion that the square of Mars and Uranus, while not only producing mental deformity and eccentricity, is often the case of physical deformity as well.

In this case we have the centre of the sign Scorpio rising, and Mars, ruler of the horoscope, elevated and in square to Uranus. Moreover, at the pre-natal Epoch, the same aspect of Mars square Uranus was in evidence, these aspects being formed from the twelfth and third houses. This clearly

shows that the cause of the deformity can be traced to ante-natal causes, and that it probably originated by a fright to the mother about the end of May, 1859, when the planets Mars and Jupiter formed their conjunction close to the Moon at birth, the opposition of the Epochal ascendant. The humorous faculties are shown in two or three

different points. Humor is generally supposed to emanate from the common signs, and in this particular case we have seven planets in these signs. Mercury conjoined with Mars gives a witty tendency, sharpness and incisiveness, given to arguing and debating, also a touch of sarcasm and satire. The angular position of Mars is another strong in-



dication of the humorous faculty, and this is again found in our subject's horoscope. A notable point in the horoscope is the conjunction of the Sun with Venus, square Moon and opposition to Neptune, and this predisposes to a kind of phantasmic, topsy-turvy kind of humor.

In character our subject is very discriminative and business-like, genial, sociable, hopeful and happily disposed and always looking on the bright side of things. Versatility, prudence, consistency, and perseverance are marked traits of the personality.

The mental abilities are of a high order, the memory good, but there is a slight erratic tendency and a nervous organisation.

The elevated position of Mars points to a man who will make his mark in life, and rise to a position of some celebrity and renown, but the culminating position of Saturn points to a sudden fall, and loss of honour and reputation.

From an occult point of view, the position of Neptune in the fifth house, ruling the previous life, shows that the deformity is a Karmic disability due to errors in the past.

Our subject's financial outlook is good, for Jupiter, ruler of the second house, is in sextile with the Sun and Venus and trine with Neptune, and being in the ninth house would show much success and celebrity in foreign parts. Cancer ruling New York would, of course, bring an equal amount of prosperity in that City, but the weak position of Saturn ruling the third and fourth houses indicates most success in foreign lands.

I do not know whether our subject is married, but from the affliction of Venus ruling the seventh, I should judge not, while at the same time I should consider that he has suffered greatly from female enmity (note Venus, ruler of the twelfth, in her fall in Virgo, square Moon, opposition Neptune).

The directions operating during the coming years are fairly favourable. Venus is now in sextile to the radical Sun, and the transit of Jupiter over the Sun at the end of September, should bring some honours and celebrity. October and November are bad for him, owing to the stationary position of Mars on Neptune. An evil period is shown in 1912, when Mercury opposes Uranus and squares Mars, and with the Moon forming evil aspects thereto, the nervous system will undergo serious attacks. Fortunately, however, the Sun will be in trine with Jupiter, which will prevent anything serious, and will bring further journeys to foreign lands and great benefits.

It is closely followed by the square of the Sun to Saturn, 1915, and when the Sun reaches the square of the progressed Saturn in 1918, the Moon will be acting on the two planets, hence a critical period will be formed.

A DUSKY POET PAYS TRIBUTE TO KING EDWARD VII.

Everyone knows "Old Moore's Almanack." The publishers of "A Forecast of the World's Destiny" are entitled to think so after the receipt recently of a quaint communication. It came from the West Coast of Africa. There were five stamps on the envelope, and the address was:—

W. Foulsham and Co.,
Publishers of Old Moore's Almanack,
4, Pilgrim Street, London, E.C.,
England.

The envelope contained what a spring poet would call "an ode to King Edward." We publish below a literal translation of the communique:—

KING EDWARD VII.

Melody: Ira D. Sankey, No. 1, "Hold the Fort."
Isaac Kavadzo, Poet,
son of King Kwadzo Dei,
at
British Crepe (Gold Coast, Africa).
Mission Teacher at Tove (home),
German-Togo.

1. His Majesty King of England,
Edward the Seven,
King of Ireland and of Scotland;
Our Lord in Heaven
Will look well always upon him,
And give him power,
That he can be the greatest King,
And great Emperor.
2. God save the Emperor of India,
And of man of war,
That he can guide great Britannia,
To be great and more;
God will bless England and his King,
That they cannot do
Anything is called a bad thing,
Only that called good.
3. God will watsch his great majesty,
And give him wisdom,
To get best opportunity,
For his great kingdom,
That all will know the british law,
And try for good name,
That British and his man of war
Will be great fame.
4. God save his majesty Edward,
That British can rule,
And he can go always forward,
That his word can full:
"British can rule over the waves,
British can never,
Yes, yes they can never be slaves";
God bless for ever.

Daily Graphic, August 24, 1909.

How to Judge a Horoscope.

A SERIES OF SPECIAL LESSONS IN ASTROLOGY. By E. H. BAILEY.

WE have been asked on several occasions during the last year to give a series of easy and comprehensive rules for judging a horoscope, and also to deal in a thorough manner with the rules for erecting horoscopes for different places, owing to the contradictory teaching on the latter matter, and to the want of a proper method in the former.

We have carefully considered these requests, and it appears that the simplest way is to give a special series of lessons on astrology combining the two subjects.

It is not our intention to compile a new work on the science, but to give some special notes and original rules, and to introduce some new and important points in Natal astrology.

It is suggested that all readers of THE MESSENGER who wish to follow these special lessons from a practical point of view should obtain a copy of Raphael's "Guide to Astrology," price 2/9 from the publishers, and also the first part of "The Student's Guide to Astrology" (reprinted from the magazine, *Destiny*), price 7d.

CHAPTER I.

ELEMENTARY ASTROLOGY.

The first step required in studying astrology is a knowledge of what is termed the "Alphabet," that is, all the different signs, symbols and abbreviations used to represent the planets, zodiacal signs, aspects, etc., and for several other terms used. These are given quite fully in the first chapter of the two works just mentioned, so there is no need to take up space by reproducing them here.

In studying the twelve signs of the zodiac and their several divisions, groups and subdivisions, in addition to the paragraph at

the end of Chapter I of Raphael's Guide, I want my readers to pay particular attention to the following divisions, as they are of most important significance, and the subdivision of the decanates plays a conspicuous part in the reading of horoscopes.

I.—*The Elemental and Constitutional Nature of the Signs.*—The twelve signs are divided into four main groups after the four Cosmic elements, Fire, Earth, Air, and Water. They correspond to the spirit, mind, soul and body of man, and symbolically represent the spiritual, mental, psychic, and physical states. Each group is termed a triplicity. The signs are thus divided.

FIRE.	EARTH.	AIR.	WATER.
1 Aries.	2 Taurus.	3 Gemini.	4 Cancer.
5 Leo.	6 Virgo.	7 Libra.	8 Scorpio.
9 Sagittarius.	10 Capricorn.	11 Aquarius.	12 Pisces.

The signs have a further division into their *threefold* constitutional nature, and each sign is either cardinal, fixed and common, or mutable. The cardinal signs represent "action," the fixed "determination," and the mutable "silence." This division is as follows:—

CARDINAL.	FIXED.	COMMON.
1 Aries.	2 Taurus.	3 Gemini.
4 Cancer.	5 Leo.	6 Virgo.
7 Libra.	8 Scorpio.	9 Sagittarius.
10 Capricorn.	11 Aquarius.	12 Pisces.

II.—*The Decanates.*—Each sign of the Zodiac is divided into three parts called Decanates, each having a special influence of its own. The first Decanate is of the same nature as the sign itself; the second Decanate is of the nature of the next sign of the same element; and the third Decanate is of the nature of the third sign of the same element.

For example take the fiery triplicity composed of the signs ♈, ♉, and ♊. The first Decanate of ♈—0° to 10° is of the nature of the sign Aries; the second Decanate—10°

to 20° is of the nature of the sign Leo the second sign of the triplicity; and the third Decanate—20° to 30° is of the nature of Sagittarius the remaining sign of the triplicity.

The following is the Table of Decanates :

DECANATES.			
Sign.	1st.	2nd.	3rd.
♈	♈	♈	♈
♉	♉	♉	♉
♊	♊	♊	♊
♋	♋	♋	♋
♌	♌	♌	♌
♍	♍	♍	♍
♎	♎	♎	♎
♏	♏	♏	♏
♐	♐	♐	♐
♑	♑	♑	♑
♒	♒	♒	♒
♓	♓	♓	♓

III.—The Four Trinities or Groups.—

There is a further division of the twelve signs into four groups of three each, taken in the order in which they come :—

1.—The Intellectual Group, comprising the first three signs Aries, Taurus and Gemini.

2.—The Maternal Group, containing the next three signs, Cancer, Leo, and Virgo.

3.—The Reproductive Group, the next signs, Libra, Scorpio, and Sagittarius.

4.—The Serving Group, the remaining signs, Capricorn, Aquarius, and Pisces.

This point being thoroughly understood, we now turn our attention to the planetary aspects and their measurement, but this is so carefully given in the two works as to make it unnecessary to repeat it here.

On the subject of "orbs" we have something very important to say. We advise students to disregard the theory of "long orbs," as it is unscientific, and frequently causes planets be found in two aspects with the same planet, one good and the other evil. For example, the orb of the Sun is given as 17 when separating. Suppose the Sun is 135 from Jupiter, it is in exact sesquiquadrate aspect, but is also in trine being only 15 past that aspect.

Modern astrologers disregard these ideas, and the writer, in common with them, contends that the "orb of influence" belongs to and is dependent upon the strength of the aspect.

The following scale of orbs should be taken instead of the old method.

Conjunction	7 deg.	Square	6 deg.
Semisextile	2½ deg.	Trine	6 deg.
Semisquare	3 deg.	Sesquiquadrate	3 deg.
Sextile	6 deg.	Opposition	7 deg.

The parallel of declination should be allowed an orb of 1°. Those students who use the minor aspects may allow 2° for each. (Quintile, Bi-quintile and Quincunx).

The old idea of adding the orbs of the two planets together and taking a mean of the two should also be rejected, and the more modern rule accepted.

The orbs of the cusps of the twelve houses will be dealt with in the next chapter.

(To be Continued.)

Our Friendship Column.

THE object of this column is to bring together kindred spirits and open up communions which will be of lasting benefit to the participators; and, as friendship shuns disguises, we ask that in every case the name and address shall appear with the invitation. As, however, some readers may desire to make use of this column under an assumed name, or by the use of initials only, we have decided to treat such requests as advertisements, for which a prepaid charge of one shilling for every two lines will be made.

INVITATIONS.

LADY, born August 16th, 1855, wishes to meet gentlemen friend, born between March 19th and April 20th.—**ESTHER**, c/o OLD MOORE'S MONTHLY MESSENGER, 4, Pilgrim Street, London, E.C.

LADY, born 4 a.m. August 15th, 1867, ☉ in ♈ in 1st house, ♃ in ♎ in 7th, would like to cultivate friendship with gentleman, with ♃ in ♈, ☉ in ♎, or other favourable aspect.—**Miss A. STIRLING**, 118, Bean Street, Hull.

MALE, born 1 hr. p.m. 9th April, 1885, with ☉, ♀ in ♈ * ♃ ♄ ♅; ♃ in ♎ * ♀, ☉, and ♄; ♄ rising in ♈, would like to correspond with lady or gentlemen interested in astrology and the higher cultivation of the mind.—**RD. HARRISON**, 118, Bean Street, Hull.

LADY, Virgo rising, with five planets in Leo, born August 12th, 1874, would like to cultivate friendship with gentleman born between March and April. **MDM. STELLA**, 140, Hatherton Street, Walsall.

Life, Death and Hereafter.

THE MYSTERIES OF BEING.

PREFACE.

IN VENTURING to deal with a subject which commands such immense possibilities as that which I have chosen as the title of my work, I have to at once recognise that I am dealing with topics which have formed the theme of many an essay and several books. These subjects have been dealt with from various standpoints, scientific, spiritualistic, theological, ethical, and the writers' views mostly coloured by scientific or agnostic prejudice, or else hovering unsteadily on the borderline of superstition, are such as I cannot wholly or in part accept.

Living as we are in what I may call an age of universal scepticism and free thought in regard to the supernatural and Unseen, when Christian clerics, regardless of the sacredness of their calling, hob-nob with socialistic agitators and professed atheists, when belief in God, in all that is Holy, in Life, and the hereafter is being rapidly crushed underfoot by the iron heel of progress, I feel I am giving myself a somewhat thankless task in trying to describe the Mysteries of Being, as I have seen them, and in endeavouring to throw some light upon the still greater mysteries which surround us.

At the same time I recognise that in placing these chapters before the readers of OLD MOORE'S MONTHLY MESSENGER, I shall not be as it were "casting pearls before swine," but that my words will fall upon good soil, and those who are seekers after Truth—Eternal Truth—find something herein which will lead them to the light.

I am not confining myself exclusively to life, death, and hereafter, in relation to man alone, but to creation generally, the formation and dissolution of worlds and systems, the process of creation in connection with our own earth, and many other of the Mysteries of Being.

Whether the theories which I have to

place before you meet with reception or rejection, is a matter of little moment or indifference to me. I do not claim any originality in what I write, for I am but the channel through which the waters flow, and whether the words are lost on the minds of the sceptical and cynical, or whether they fertilise the minds of those who are seeking for Truth, all must be left to the chastening hand of time. I can but cast my bread upon the waters in the hope of finding it after many days.

CHAPTER I.

WHAT IS GOD?

The question has often been asked of me whether I believe in the existence of God, or in such a Being as God is represented to be. My answer has been invariably the same. While I believe in the existence of a Great Power, Divine, and all Powerful, I most certainly do not believe in such a Being as God is represented to be. The idea that there exists somewhere in the sky a kind of personal Being with Divine and Omniscient attributes, is equally as repugnant to my conception of the Deity, as the ridiculous illustration of God, given in children's books, of a remarkable head with a long flowing beard looking out from behind a cloud. Such illustrations, to my idea, give the youthful mind an utterly wrong conception of the Deity, and do not sufficiently impress upon it the attributes of the Divine.

But what then, is God? Is he a Being, Spirit, Essence, Attribute, or what? The whole matter is summed up in two words:—*God is.*

What do I mean by this? I mean that which many have failed to recognise and comprehend? I mean that from the smallest drop of dew to the broad expanse of the mighty oceans; from the little hills to snow-clad mountains; from our own little earth

to the mighty planets of our system; from our own solar system to the many myriads of stars and systems in the great wide Universe, *God is*—that is, He Exists.

But what is God? Nothing, yet everything. In one sense there is no such thing as God, in another sense there is nothing but God. How so, you ask. I will explain. Take a cold, frosty, starlight night. In the broad expanse of the heavens I see stars without number, constellations and groups of stars, bright twinkling orbs here, and little points of light there, the silvery glint of the Moon, and all the beauties of the heavens, and I say, "*This is God.*" I go for a walk on a bright summer day: I see the green fields, the trees in leaf, the flowers in bloom, the wheat and barley and fruits of the earth, I hear the sweet singing of the birds, and feel the harmony of nature, and I say "*This is God.*" I go down a coal mine, and I see all the wonders of the underworld, of I take a trip in a submarine boat, and see the mysteries of the deep, and to both of these I exclaim, "*This is God.*" There is nothing in the whole Universe that is not God, and we ourselves, if we did but know it, are God.

What does the poet say, in the 139th Psalm? "Whither shall I go then from Thy spirit, or whither shall I flee from Thy presence. If I ascend up into heaven Thou art there; if I make my bed in hell, behold Thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall Thy hand lead me and Thy right hand shall hold me."

This, then, is my conception of what we call God. There is no such thing as a personal God, a being endowed with wondrous powers and attributes, for this to my mind belittles the Dignity of the Unnameable. Everything that *is*, that *has been*, and that *shall be*, is God.

Look at some marvellous cathedrals, the pinnacles, towers, sculpture, painting, frescoes—the work and ideas of *man* you say. Not so, my reader. What does one of our great writers say? "The greatest composers of the world have been the receptacle of sound; and the emptier they were of self-

love and vanity the greater quantity of heaven born melody they held. The German Wagner—did he not himself say that he walked up and down in the avenues trying to catch the harmonies as they floated in the air? . . . Every talent you have, every breath you draw, every drop of blood flowing in your veins, is lent to you only, you must pay it all back. And as far as the arts go, it is a bad sign of poet, painter or musician, who is arrogant enough to call his work his own. It never was his and never will be. It is planned by a higher intelligence than his, only he happens to be the hired labourer, chosen to carry out the conception; a sort of mechanic in whom boastfulness looks absurd; as absurd as if one of the stone masons working at the cornice of a cathedral were to vaunt himself as the designer of the whole edifice."

This, then, is *That* which we call God, and in this conception of the Unnameable lies the secret of all things.

(To be continued.)

Answers to Correspondents.

G. H. ALDRIDGE.—We know of no book giving the desired information. Kabalistic Astrology is the only system of Numerical Astrology used in the west. A new edition is now ready, price 2/9.

LOTUS.—The time when four planetary aspects are good can be seen from the sixpenny Ephemeris. See also November, 1907, MESSENGER, page 37.

B. COURNON, France.—The two different methods of calculating the planetary hours have both their own uses.

H. R. HARRISON.—The horary figure should be put up for the place where the question was asked.

DENEK.—The theosophical shilling manual "*Karma*" will give you all the information you require. Your request as to the use of ephemeris will be attended to in the next few issues.

ROD. BINDER, Algeria.—When the Moon's age is less than 30, the number of days is the actual age of the Moon. When no planet occurs in the scale of the nativity it must be taken according to rules in Chapter X.

JUPITER.—The real birthday forecasts must be made from the solar revolution of each individual. The forecasts given in these pages are only of a general nature. Where the lunar point has to be measured between two planets both in the same house, it must necessarily fall in the twelfth house of the horoscope.

MISS. F. S.—We should recommend a Talisman of the Moon.

Character Delineation for the Month.

September 23rd to October 23rd. Sun in Libra.

DURING the period above named the Sun will be passing through the sign Libra, and the individual character of all persons born while the solar ray is passing through this sign will be intuitive, perceptive, harmonious, just and generous, somewhat retiring and modest, and at times rather approbative, careless and impatient. They will have good powers of comparison and perception; will be very dispassionate in judgment, and possess a kind, agreeable and amiable nature, ever compassionate, affable and obliging. The perceptive faculties are well developed, making them quick to perceive how things may be done, and endow them with a great deal of inspiration, order and impartiality, with the ability to weigh things in the balance. This position of the Sun gives a highly moral, just and harmonious nature, but very sensitive, and one that will feel keenly when in discordant surroundings. People born with this solar position will learn much by observation and through the perceptive powers, and the more their will is strengthened, and the purity of life allowed to expand, the more will their intuition and inspirational powers increase. All tendencies to be impatient or careless should be avoided.

There are three classes of people born during the time the Sun is passing through Libra, one under each decanate.

Those born from September 23rd to October 3rd are purely under the Libra influence, which, in addition to the general indications above, gives a love of form, truth, justice, mercy and compassion, but the feelings and intuitions are much stronger than the reason.

Those born under the second decanate, from October 4th to 13th, have a sub-influence of the sign Aquarius in the individuality. This gives more reason, humanitarian sympathies, social inclinations, more carefulness and patience, and are studious,

intelligent, possess some literary and scientific abilities, and are advanced and utilitarian in the motives.

Those born under the third decanate, October 14th to 23rd, have a Gemini sub-influence, and they are generally the weakest in character, being restless, diffusive, lacking continuity, and often having a smattering of knowledge of many subjects, but no great depth of learning. There is some artistic ability, the mind and feelings being harmoniously blended, but their individual characters are weak and lack internal will.

A further extension of the character can be given by combining the Moon's influence in each of the twelve signs, with the solar influence in Libra, and the following paragraphs give the soli-lunar influences,

Moon in Aries.—Activity and independence, affection, fondness for change, slightly impatient and lacking in perseverance. Much mental refinement, and perception.

Moon in Taurus.—Perseverance, endurance, caution, practical ability, musical talent, and some psychic and inventive powers. Much kindness and affection.

Moon in Gemini.—Refinement, artistic tastes, intellectual aspirations, adaptability, very observant, versatile and changeable, but some indecision and want of stability.

Moon in Cancer.—Sensitive, emotional, anxious, changeable, psychic ability and inspiration. Attachment to home and surroundings, and some popularity and ambition.

Moon in Leo.—Idealistic, popular, hopeful, artistic, sociable and generous, an intense and sincere love nature, very affectionate, but hasty. Some poetic and musical ability.

Moon in Virgo.—Critical, practical and intuitive, good abilities, good power of comparison, receptive, companionable, but rather lacking in will power.

Moon in Libra.—Affable, courteous and obliging, hopeful, popular and contented.

The full Libra qualities are manifest in this combination.

Moon in Scorpio.—Ambitious, matter of fact, worldly, industrious and executive, fond of approbation, and somewhat conceited of personal abilities.

Moon in Sagittarius.—Social, benevolent, imaginative, religious and philosophical, inclined to be reckless and over active, but very popular and esteemed.

Moon in Capricorn.—Cautious, prudent,

neat and orderly, ambitious, inclined to be cold and selfish, but very methodical, persistent and persevering.

Moon in Aquarius.—Good foresight, kindness and patience, ability to judge human nature, original and intuitive. Very sociable and friendly, and character very harmonious.

Moon in Pisces.—Industrious and persevering, sociable and affectionate, but restless, lacking in will power, and not sufficiently energetic to seize opportunities.

Birthday Influences during October.

And the Fate of every Child born during the Month.

1. FRIDAY. (Ruled by Venus). ♃ in ♈, ♀ * ♀. A quiet year on the whole, some social and financial benefits. A child born on this day will be artistic and musical, a favourite among the other sex, but have a very quiet career in life.

2. SATURDAY. (Ruled by Saturn). ♃ in ♈, * ♀, ♄ ♀, ♄ ♀. A good year, changes, journeys and benefits from others, but disappointment and trouble through the other sex. A child born on this day will be clever and original, fond of travel and change, but careless and often in trouble through females.

3. SUNDAY. (Ruled by Sol). ♃ in ♐, ♄ ☉, ♄ ♀, * ♀. A changeable year, some benefits through employers, improvement in position, but troubles in money matters and dangers of litigation. A child born on this day will be popular, active, enterprising and generally successful, but must be careful in financial affairs, and avoid extravagance and litigation.

4. MONDAY. (Ruled by Luna). ♃ in ♐, * ♀. A quiet year generally, some benefits through elders. A child born on this day will be steady, serious and trustworthy, and should always remain in employ. Will have a quiet life.

5. TUESDAY. (Ruled by Mars). ♃ in ♏, ☐ ♀, ☐ ♀, ♄ ♀. A very evil year, danger of losses, disputes, accidents, and litigation. A child born on this day will be rash, hasty, and impetuous, often involved in grave troubles, disputes and litigation. Should avoid accidents.

6. WEDNESDAY. (Ruled by Mercury). ♃ in ♏, ☐ ☉, ☐ ♀, ♄ ♀, ☐ ♀. A very evil anniversary, losses, changes, indisposition, and bereavement. A very critical year is threatened. A child born on this day will have a hard struggle in life, health and environment being a drawback, while the harsh winds of adversity will blow too keenly for him.

7. THURSDAY. (Ruled by Jupiter). ♃ in ♏, * ♀, ♄ ♀, ♄ ♀, ☐ ♀. A changeable year, some benefits, changes and gains, but danger of indisposition and trouble through letters. A child born on this day will be active, successful and energetic, will be popular and esteemed, but will suffer through health, and have many troubles and worries to contend with.

8. FRIDAY. (Ruled by Venus). ♃ in ♏, * ☉. A changeable year, unexpected worries, danger of disputes, but benefits through superiors and the opposite sex. A child born on this day will be erratic and rash, popular and esteemed and will gain in employ and business.

9. SATURDAY. (Ruled by Saturn). ♃ in ♏, ♄ ♀, ☐ ♀, * ♀. A successful year for business and work, changes, and benefits through elderly people, but some grief and disappointments. A child born on this day will be serious, steady, contemplative and trustworthy, will rise in life, but should be careful in dealings with the opposite sex.

10. SUNDAY. (Ruled by Sol). ♃ in ♏. A variable year, many little ups and downs and mutations of fortune. A child born on this day will be changeable and fanciful, variable in moods, and have a very unsettled time right through life.

11. MONDAY. (Ruled by Luna). ♃ in ♏, * ☉, ♄ ♀. An unfortunate year, many changes, reversals and losses. Some benefits in employment. A child born on this day will have a hard struggle in life, and though clever and intelligent, will never make any progress in life.

12. TUESDAY. (Ruled by Mars). ♃ in ♏, ♄ ♀, ♄ ♀, * ♀. A changeable year, danger of accidents and bereavement, but social and financial gain and improvement in affairs. A child born on this day will be rash, hasty and impetuous, but will rise in life and gain approval and popularity.

13. WEDNESDAY. (Ruled by Mercury). ♀ in ♈. An evil year, indisposition, losses, heavy troubles and bereavement. A child born on this day will have a very hard life, many troubles and trials, and unless for the help of friends, will come to an unfortunate eventide in life.

14. THURSDAY. (Ruled by Jupiter). ♀ in ♈, ☉, ☐ ♀, ♄ ♀, ☿ ♀. An evil year, indisposition, business losses, danger of disputes, accidents, and many troubles and trials. A child born on this day will be rash, hasty, erratic and changeable, will always be in hot water, and be in difficulties and personal dangers all through life.

15. FRIDAY. (Ruled by Venus). ♀ in ♋. A quiet year, with some benefits through superiors. A child born on this day will be popular and generally successful, but will have a very quiet life.

16. SATURDAY. (Ruled by Saturn). ♀ in ♋, ☿, ♄, ♀. A changeable year, changes and benefits, but danger of disputes and little worries and annoyances. A child born on this day will be rashly inclined, but original, inventive, impressionable and fairly successful.

17. SUNDAY. (Ruled by Sol). ♀ in ♋, ♀ ♄. A good year, new works and undertakings, improvement in affairs and many benefits. A child born on this day will be active, energetic, enterprising and financially successful, should guard against litigation, and be careful in dealings with others.

18. MONDAY. (Ruled by Luna). ♀ in ♋, ☿ ♀, ♀. A variable year, some changes, benefits and financial gains, but little worries and annoyances and upsets. A child born on this day will be refined and artistic, clever and intelligent, and will have many little ups and downs in life.

19. TUESDAY. (Ruled by Mars). ♀ in ♋, ♀ ☉, ☿, ☐ ♀. A successful year generally, benefits through superiors and elders, successful intercourse with the opposite sex, but danger of accidents and losses. A child born on this day will be popular, successful in business, steady and trustworthy, but will do well to avoid litigation and be careful in dealings with others.

20. WEDNESDAY. (Ruled by Mercury). ♀ in ♋, ☐ ♄. A quiet year, some danger of financial troubles. A child born on this day will be extravagant in money matters, and have a very quiet life.

21. THURSDAY. (Ruled by Jupiter). ♀ in ♋, ♀ ♄, ☿ ♄, ☐ ♀, ☐ ♀. An evil anniversary, indisposition, unfavourable changes, many troubles, treachery and trials. A child born on this day will be wayward, whimsical, fanciful and unreliable, very often in trouble, and generally unfortunate right through life.

22. FRIDAY. (Ruled by Venus). ♀ in ♋, ☐ ☉, ☿ ♄, ♀ ♄. An active and enterprising year, some changes, social and financial benefits, but danger of trouble through superiors. A child born on this day will be active, energetic, pushful and persevering, popular and esteemed, but should always remain in employ.

23. SATURDAY. (Ruled by Saturn). ♀ in ♋, ♀ ♄, ♀ ♄. A fairly successful year, changes, benefits in employment, social and financial gain, but numerous little worries and drawbacks. A child born on this day will be clever and intelligent, popular and active, and will make a fair amount of progress in life.

24. SUNDAY. (Ruled by Sol). ♀ in ♋, ☿ ☉. A fairly good year, benefits through superiors and in employment, but many little hindrances and drawbacks. A child born on this day will have an up and down career in life, and should always remain in employ and will benefit through superiors.

25. MONDAY. (Ruled by Luna). ♀ in ♋, ☿ ♄, ♀ ♄, ☐ ♀. A successful year for business, beneficial changes, and benefits through others, but losses and disappointments in dealings with the other sex. A child born on this day will be active and original, fond of travel and adventure, but will not be successful with the other sex.

26. TUESDAY. (Ruled by Mars). ♀ in ♋, ♀ ♄, ☿ ♄. A very dangerous year, danger of indisposition, disputes, accidents and litigation. A child born on this day will be rash and ungovernable in temper, clever and intelligent, but often in danger and involved in litigation.

27. WEDNESDAY. (Ruled by Mercury). ♀ in ♋, ☐ ♄, ☐ ♄, ☿ ♄, ☿ ♄. Another evil year, many troubles, reversals, disasters and losses. Danger of accidents and financial troubles. A child born on this day will be clever and refined, but will have a hard struggle in life, and health and environment will not conduce to success.

28. THURSDAY. (Ruled by Jupiter). ♀ in ♋, ☿ ☉. An unfavourable year, danger of indisposition and loss of employment. Benefits through elders. A child born on this day will be clever and artistic, will benefit through elderly people and always remain in employ.

29. FRIDAY. (Ruled by Venus). ♀ in ♋, ♀ ♄, ☿ ♄. A successful year, changes, improvement of position, travel and gain in employment. A child born on this day will be active and original, inventive, and generally successful in life, but must be discreet in dealings with others.

30. SATURDAY. (Ruled by Saturn). ♀ in ♋, ☿ ♄, ♀ ♄. A changeable year, social and financial benefits, but many little worries, and hindrances to progress. A child born on this day will be active, successful and energetic, popular and esteemed, but will do well to be careful in dealings with others.

31. SUNDAY. (Ruled by Sol.) ♀ in ♋, ♀ ♄. A quiet year, some unpleasant changes, but some benefits through elders. A child born on this day will be erratic and changeable, and will benefit in employ and through elderly people.

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Concerning Reincarnation :

SOME FACTS, THEORIES AND FALLACIES. By W. H. EDWARDS.

SINCE Madame Blavatsky, collaborating with Colonel Ollcott and the late Mrs. Emma Hardinge Britten, created modern Theosophy by adapting the spiritualism of the West to the records and practices of the East, much discussion, speculation, and individual experiences, have been recorded in the many lectures and articles published during the last fifteen years, but without reaching that public conviction necessary to establish reincarnation as a natural law common to the human family.

The generally accepted idea of reincarnation is that many visits to this planet as a mortal are necessary for the evolution of the ego, soul or spirit, and by which means the Karma, or law of consequences, may be finally overcome or adjusted.

This I believe to be the Brahminical religious doctrine, and which is now generally accepted by the Theosophists of the West.

It is perfectly well known that the three persons referred to were authorities in regard to spiritual phenomena—which is necessarily the basis of all Theosophical doctrine—but it is not so widely known that the two ladies were also spirit mediums before they became Theosophists. • Madame Blavatsky reveals the fact in her published works, which is also the case in regard to Mrs. Hardinge Britten; but the latter lady is more strikingly known by her magnificent oratory while entranced on the public platform and delivering her impromptu addresses as to the mission of modern spiritualism.

At the time Nettie Colbourn was being used by President Lincoln as his Oracle while under spirit control, Mrs. Britten was also actively used by a hierarchy of spirits as a public speaker under spirit control, for the same definite purpose of aiding the cause of the North in crushing the rebellion and stamping out slavery from the United States of America.

For the purposes of this article it is necessary to allude to these two ladies in particular, because they represented the two extreme bodies of Occultists.

In regard to reincarnation, an apparently hopeless split existed with the two bodies referred to. The Spiritualists, through their entranced speakers, were as a rule strongly warned that reincarnation, as an universal condition of life on this planet and hereafter, was untrue; while the Theosophists were equally emphatic that it was true, and triumphantly pointed to the Brahmins of India with their millions of believers and antiquity of belief.

The wonder-workers or Mahatmas of the East were confronted with the controlling spirits of the West. In every class of civilisation spirit phenomena was proved up to the hilt; in the Czar's palace and in the hut of the humblest peasant, English statesmen, men of science and learning, recorded their testimony as to spirit phenomena being established beyond dispute under the most exacting conditions, and with the result that life existing after death was, and is, accepted as being sufficiently proved!

In face of the denials of the leading spirits controlling the public speakers that reincarnation was true, the Theosophists were challenged to substantiate their belief, and which was quickly replied to by many instances being stated of recollections of a previous existence, and intimate knowledge of places never having been visited during the present mortal career.

Not the slightest reflection is placed upon the beliefs of those responsible for these statements, as they are made by persons of good repute; yet it is quite safe to say none of them are of evidential value, although probably true in regard to individual cases here and there. On the other hand the powerful spirit controls, who are armed with immense powers, aver that there is no phase

of mortal experiences in regard to memory of a previous existence which cannot be duplicated and thrown on to the consciousness of their mediums, with such fidelity of detail that the medium is bound to believe the actual experience was entirely their own.

Mesmeric and hypnotic experiments have proved conclusively this can be done by certain gifted mortals over their fellow creatures in some few instances, but so jealously guarded is this power by spirit controls that only for some public good, or for future objective work, are such experiments allowed to succeed.

As a selected spirit medium the writer has some good grounds for these statements, apart from the voluminous records now

being published in every direction, as he has had demonstrated to him under a variety of circumstances, both in public and private, the overwhelming power of concentrated spirit force in every direction. Births, disease, success, failure and death are controlled by these accredited Angels of God. Familiar spirits, good spirits, bad spirits, elemental spirits, are all called upon and obey implicitly the commands issued to them, in the same manner that Dante describes in his "Inferno," when the Angel armed with the authority of God, with his single word controlled the demons of hell and the degraded human beings reduced for their wickedness to the appearance and habits of wild beasts.

(To be Continued.)

The Occult Power of Numbers.

I.—THE NUMERICAL VALUE OF NAMES. By "NUMERATO."

THE universe was founded upon numbers. Thus said the immortal Pythagoras. By that we understand that the Divine architect built the universe geometrically and according to the properties of numbers.

There are probably few subjects which are so fascinating and which present such remarkable truths as those which deal with the occult power or properties of numbers.

We read in old histories, mythologies, and especially in Biblical chronology, how often, and with mysterious repetition the numbers three, four, seven, ten and twelve occur.

We have the three persons of the Trinity, the four cosmic elements, the seven days of the week, the seven deadly sins, seven planets, the seven wonders of the world, seven days of creation, twelve tribes of Israel, twelve apostles, and others too numerous to mention. In the early days it was the custom to represent numbers by letters, and each letter was given a numerical value. There exists some confusion in this respect, as there are several methods of arranging the numerical value of letters.

There is the Greek method of Pythagoras, the Cabalistic and the Arabic, each of which differ in the letter value of numbers.

We give here the Hebrew or Cabalistic numerical alphabet:—

A	1	...	Y	10	...	Q	100
B	2	...	K	20	...	R	200
G	3	...	L	30	...	SH	300
D	4	...	M	40	...	Th	400
H	5	...	N	50	...	K (final)	500
W	6	...	S	60	...	M	600
Z	7	...	O	70	...	N	700
Ch	8	...	Ph	80	...	Ph	800
T	9	...	Tz	90	...	Tz	900

The Cabalistic values assigned to the letters of the English alphabet are, however, different, and are as follows:—

1	2	3	4	5	6	7	8
A	B	G	D	E	U	O	F
I	C	L	M	N	V	Z	H
J	K	S	T		W		P
Q	R				X		
Y							

The first study we will make of the occult power of numbers is in relation to the

numerical value of names, and we shall employ the alphabets given.

It is quite certain that names are not given in an indiscriminate manner, but are in accordance with planetary influence and the horoscope of birth. The surname has more to do with the family and environment, but in the occult power of the numerical value of the number of the Christian name lies the character and destiny.

Take for example the following names:—"Robert," the numerical value is $22 = 4$; "Thomas" $= 27 = 9$; "William" $= 19 = 1$. Just as the final digit, already explained in our previous papers, yields different numbers, so the characters and abilities are different.

It is now to be pointed out only the first nine numbers are used, and that each of these correspond to one of the planets.

The following is the number or numerical value of the planets. $\odot = 1$ and 4 ; $\text{♂} = 2$ and 7 ; $\text{♂} = 3$; $\text{♀} = 5$; $\text{♀} = 6$; $\text{♂} = 8$; $\text{♂} = 9$. Neptune and Uranus are also included, but as both these planets are only in evidence in very advanced persons, their values are often neglected. Uranus takes the same number as the Sun's second power, $= 4$, and Neptune, the Moon's second power, $= 7$.

Take the three names above: "Robert" is a solar name, "Thomas" a Mars name, and "William" a solar name; and it may be laid down as a rule that whatever name is chosen, that planet whose number corresponds to the name number will be found prominent in the horoscope, whether it be a real name or only a *nom-de-plume*.

Some of our contributors—and they will pardon my free use of their names—whose horoscopes I know will form test cases. "Euodao" $= 30 = 3$, a Jupiter number. This gentleman has Jupiter for his ruling planet. My own *nom-de-plume*, "Numerato," $= 34 = 7$. This corresponds to the Moon or Neptune. In my horoscope the ♂ is exalted, in conjunction with Neptune. "Edwin" $= 21 = 3$, another Jupiter power. Our contributor, Mr. Edwin Forrest, has Jupiter rising at birth.

Some of our astrologers who adopt Cabalistic names may also be cited in support

of our theory. Take "Zephon." The number of this name, taken in the Hebrew alphabet $= 857 = 20 = 2$.

"Raphael" is the angel of the planet Mercury, and the number of that name is $311 = 5$, the number of the planet Mercury.

"Raziel" is the angel of the planet Uranus. The number of this name is $247 = 13 = 4 =$ the number of Uranus.

"Gabriel," the angel of the Moon, yields $515 = 11 = 2$. This is the number of the Moon.

Thus we see that there is nothing haphazard or circumstantial about these points. Every planet has an occult power, and its own particular number. So every name has a numerical value, equivalent to a certain planet.

Not only is this in ordinary names, but even so in such ideas as were in evidence at the time of the Boer War, in calling children after the names of Towns and Generals. Say, for example, the Christian name "Pretoria Roberts." The value of these names is as follows:—Pretoria $8, 2, 5, 4, 7, 2, 1, 1 = 30$. Roberts $2, 7, 2, 5, 2, 4, 3 = 25$. $30 + 25 = 55 = 10 = 1$. Such child would be born with the Sun in a prominent position in the horoscope. But this is only a conjectural name, let us take a known case. We have it in the late Mr. Gladstone, whose Christian names were William Ewart; the numerical value of these two names is $19 = 10 = 1$, and $18 = 9$. The sum of which is $37 = 10 = 1$. The Sun claims No. 1 and was exactly rising at birth, while Mars whose number is 9, ruled the mid-heaven of the horoscope.

(To be Continued).

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On Transits.

By EDWIN FORREST.

ALL students are aware of the immense significance of transits, or to state it more simply for our readers, the passage of the planets, especially those called major planets over the degrees held at a birth by the Sun, Moon, Ascendant and Meridian.

It is my intention in a brief article to give a few instances of the coincidence of these periods with great and notable events in the lives of those concerned.

The late Empress of Austria was born on the 24th December, 1837. At that date the Sun was in the 3rd degree of Capricorn and the Moon was in the last ten degrees of Scorpio. The time of birth (exact) is not at my command, but I suspect it was after noon by Greenwich time.

She was cruelly assassinated on the 10th September, 1898, and on that day Uranus was in the last degree of Scorpio and Mars was in the 5th degree of Cancer, almost exactly opposite to the Sun's place at birth. At birth also Mars was in the 17th degree of Capricorn, while on the day of the murder the Moon was going over the very degree opposed to this degree. These, be it noted, are the evil planets of astrology, and their passage over these critical points coincided with an evil event.

King Humbert of Italy was born on the 14th March, 1844, with the 26th degree of Gemini rising. The Sun was in Pisces in the 24th degree, and Saturn was in the 5th degree of Aquarius.

He was assassinated on the 29th July, 1900, when the Sun was in the 7th degree of Leo, exactly opposite to Saturn at his birth. Saturn was in the end of Sagittary, opposing the ascending degree. Neptune was close to the degree of the Ascendant, thus rendering Saturn more evil because of the opposition between them. Mars on the fateful day was within three degrees of the ascendant—being in Gemini 23.

When King Edward (whose ascending degree is the 28th of Sagittary) lost his Royal Mother, Neptune was within $\frac{1}{2}$ of a degree in opposition to this very point, and closely in square with that degree which was held by the Moon in His Majesty's horoscope. But Jupiter, who was ascending at His Majesty's birth, was within 3 degrees of that same ascending degree, thus showing the accession to the throne, a fortunate event synchronising exactly with the unfortunate. Mars again was within 5 degrees of the sextile aspect to the Sun (in the nativity in which he held the mid-heaven). This fore-shadowed the successful end of the war then being waged. It has been said to me by some that the good planets never do anything but good. Well, I am certain that when these good planets are opposed or in square to vital points, that they produce evil, *but the final result in this case is not fatal*—and this natus gives us a good illustration.

When the King was taken ill on the 14th June, 1902, Venus was within 5 degrees of the opposite

point to the Sun in the Royal Nativity, while Jupiter was retrograding to a square aspect to that same point.* On the 18th June the aspect from both planets was exact. On the 24th an operation was performed, when we find the Sun in conjunction with Neptune. Both are close to an opposition of the ascending degree of the nativity, while at the same time they are in close square to the degree held by the Moon in the Natus. The Moon was fast going to a conjunction with Jupiter at the time of the operation, and this although in square to the Sun's place at birth was distinctly favourable to the Royal recovery. All our loyal readers will hope that the Stars in their courses will be able to produce these saving clauses for many a long year to come.

Tsar Nicholas II. was born on the 18th May, 1868, at St. Petersburg, at about noon. This gives somewhere about the commencement of Gemini on the mid-heaven and about 12 degrees of Virgo rising. During the entire war with Japan the evil Saturn was passing through Aquarius, which rules Russia, and at the defeat of Russia and the final arrangement of peace terms, Saturn was (on the actual date of signature, 5th September, 1905), in the exact degree and nearly the exact minute of Aquarius that was occupied by the Sun in the Natus of the Tsar.* Not only so, but Jupiter was almost on the degree held by the mid-heaven at the birth of the Tsar with Mars within 3 degrees of an opposition to Jupiter. Thus Jupiter's position saved the Russian ruler's face while yet Russia had to agree to peace.

In my own Natus the Sun held the 23rd degree of Virgo. Saturn held the 8th degree of Aquarius. In January, 1908, I suffered from a very painful illness of the kidneys. It commenced to give acute pain on the 13th January. On looking up January, 1908, we find Saturn (after having been retrograde) going over the degree exactly in opposition to my Sun at birth. Also Jupiter is retrograding over the opposition to the place of Saturn at my birth. The greatest amount of physical suffering coincided with the time of Saturn passing over the exact degree and minute held by the Sun at my birth, and at that very time (when morphia had to be injected on ac-

* The Sun was not in \cap in the Tsar's horoscope.

EDWIN FORREST,

270, BALFOUR ROAD, ILFORD,
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(ASTROLOGICAL CONTRIBUTOR TO THIS MAGAZINE)

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count of the agony) the Moon was exactly opposite to the degree held by Saturn at my birth. But the Moon was then forming the conjunction of Jupiter—also in that opposite point—thus showing the temporary relief obtained by the use of medical means signified by Jupiter. Instances such as these can be produced *ad infinitum*, and if anyone cares to examine them for himself it is neither difficult nor expensive so to do, and I will warrant that an hour or two spent thus will more than convince the most determined doubter as to the fact of planetary influence over human life and destiny. Those who are curious to examine for themselves can easily do so. I recommend them to purchase Raphael's Key 1s., Ephemeris for year of birth 1s., Current year's Ephemeris 6d., and last, but not least, the two little books of approximate longitudes of the major planets, by Raphael, for last century and also for the present century—the cost of these being 1s. each. Thus for 4s. 6d. and by the help of this little article anybody can test the truth of astrology for himself and in his own life.

NOTE *re* Test of my method of finding the True Time of Birth from dates of past events.

I have not many of these tests in hand as yet and can do with one or two more. Next month I will send for publication some of my results. Of course, names and identification marks will be honourably omitted. Only such particulars will be furnished as will enable those concerned to readily recognise their own cases. I need not say that the times of birth are *not* required by me for this purpose. Only the date of birth. Year, month and day of month is all, except for the dates of prominent events, from which I calculate backwards.

[Our contributor places far too much importance to transits over radical positions. All transits are subsidiary to the operating directions, and those over the *progressed* positions are far more reliable than those over radical. The mere coincidence of certain approximate transit positions at the time of certain events is no criterion of their power. Scores of instances can be given where evil transits have passed without effect, and good transits brought nothing. The whole question has to be determined by the directions and by the power of the planets in the radix.—EDITOR.]

Old Moore's Table Talks on the Stars.

I.—THE STELLAR UNIVERSE.

IN the last volume of THE MESSENGER we considered the Sun and the system of planets to which we belong. We found therein much of interest and study, and a great deal that should have awakened our minds to the enormity of the system of which we are a part.

It must not be thought, however, that this little solar system of ours commands such importance, or is of such significance that the rest of the Universe must be considered of less moment. Of course, it is our abode, and the other planets are our near neighbours, and the Sun is, as it were, the lamp in whose light we live and move and have our being.

But when we become aware of other systems superior in size and magnificence, then we have something to consider of such wonder and marvel that our minds can hardly grasp the importance of the subject.

What are all these stars we see, some bright and twinkling, others little points of light, here little groups and clusters, and there larger constellations? Are they systems like our own, have they planets and satellites, what are they like, have they inhabitants? And a hundred other similar questions are

likely to be asked, but unfortunately they can only be answered in a very unsatisfactory manner.

Viewed through the telescope the planets of our system present surfaces, which can be studied, photographed, measured and examined. With the stars it is different. Whatever the power of the telescope, whether small or great, we see nothing but mere points of light. Again, look at the enormous distance of the stars from the earth. Suppose a traveller, endowed with the power of soaring through space, were to start on a journey to one of the brightest stars, Sirius, for example. As he journeyed from the Earth our Sun and system would gradually dwindle down, and the Earth and her sister planets would at last disappear. As he went further on the Sun would grow smaller and smaller, until at last it would dwindle down to a star perhaps not so bright as many of those we see. We can thus realise that our little system is an isolated group situated at distances from the nearest stars of an almost incredible nature.

Just as our Sun and planets are, so it is more than probable that each little point of light is not merely a Sun, but a system.

But the question may be asked "Why is it not possible by means of the giant telescopes we possess to see the attendant worlds, if there be any?" "Because like all the planets in our solar system they would have no light of their own, and would only shine by light reflected from their Sun, and at the enormous distance at which they are placed it would be quite impossible to see such worlds.

Sirius, Arcturus, Aldebaran, Vega, Capella, and all these giant stars may have companions revolving around them, depending on them for light and heat.

Again, many stars have been found by the telescope to be double, the companion star revolving round the other, or both revolving round a common centre. Triple and quadruple stars are also to be found. Then again in some parts of the heavens we find little star clusters, groups of stars so close that often the human eye cannot detect their number. We have the Pleiades, the Hyades, and the Beehive, which, when the telescope is directed thereto, are resolved into groups of stars.

In addition to this we find in the heavens strange bodies called Nebulæ, little misty patches, which ever under the power of the telescope, remain just the same, a white misty blur. These are either masses of whirling gases, or worlds and systems in the making.

All these wonders, and many others, we shall try and describe in the future pages of THE MESSENGER, in such simple language that will interest and instruct all and uplift their minds to a contemplation of the wonders of Creation. The following lines from Kirke White are applicable here:—

"Thou proud man, look upon yon starry vault,
Survey the countless gems which richly stud
The night's imperial chariot. Telescopes
Will show the myriads more, innumerable
As the sea-sand—each of these little lamps
Is the great source of light, the central Sun
Round which some other mighty sisterhood
Of planets travel, every planet stocked
With living beings impotent as thou.
Now, proud man, now where is thy greatness fled?
What art thou in the scale of the Universe?
Less, less than nothing."

Anticipation is more heavenly than realisation, for hope is divine, and possession earthly.—*Alexander Almanack*, 1909.

Books Received.

THE ADEPT is a bright little astrological monthly published by Frederick White at Crystal Bay, Minn. U.S.A., at 50 cents per year. If our readers wish to know what is going on in American astrological circles they should consult THE ADEPT.

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The Art of Invoking Spirits in the Crystal.

In the new "Manual of Cartomancy and Occult Divination," just to hand, considerable attention is given to the subject of Crystal Gazing. We have been particularly interested in the chapter on "The Art of Invoking Spirits in the Crystal" and have pleasure in reproducing the following valuable instruction to the beginner as to the place most convenient for the scene of his experiments.

"In order to carry on his work, the Invocant must have a small room in some retired part of the house—as, for example, an attic, or a low and preferably vaulted kitchen. It should be devoid of adornments, since these might distract his attention; but the floor must be perfectly clean and even, so as to receive the lines of the Circle and the characters to be traced thereon. The Circle may then be drawn seven feet in diameter and the characters with the Holy Names inscribed duly and clearly, in accordance with the following model—using consecrated chalk or charcoal. As it is unlikely that the Operator will have compasses of sufficient magnitude, he may use a cord attached to a peg as a centre and may secure the chalk or charcoal to the further end thereof. Alternatively, he may sprinkle the floor with fine sand and then inscribe the Circle and Characters with his Magic Sword; but the previous method is the better, and as it is also more durable, it will serve in several operations.

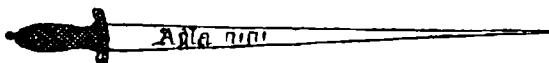
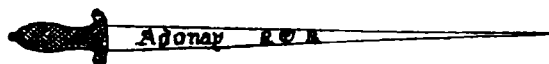
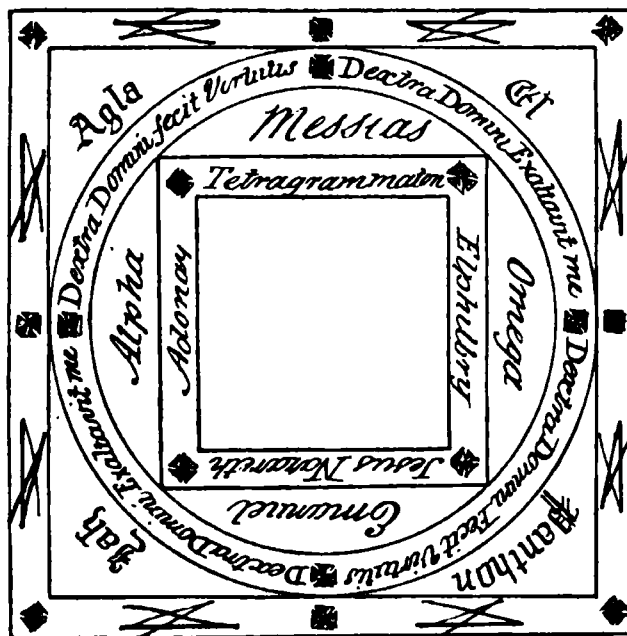
"The room must be kept free from the hurry of business, as well as from prying and curious intruders, with which object it should be kept locked when not in use. The Invocant must be further reminded that every preparation belonging to the Art must be made during the Moon's increase.

"The Operator must be provided with a small table, covered with a white linen cloth; with a chain, which should be placed in the room ready for the time of the experience; with the necessary materials for a fire, in order to burn the perfume proper to the planet governing the hour in which the work is performed; with a torch and two wax candles, placed in gilded or brazen candlesticks, highly polished and engraven, mounted on pedestals. He must have also a pair of compasses, some thread or cord, a knife, a pen-knife, a pair of scissors, a Magic Sword of pure steel, a Wand of hazel-wood—of a year's growth and a yard in length—engraven as shown—a box in which to place the smaller articles; and in fine pens, ink and paper, or parchment. From beginning to end, all these instruments must be entirely new, and they must be consecrated prior to their use.

"The Invocant must be provided with a Crystal of about four inches in diameter, or at least the size

of a large orange; it must be ground and properly polished, so as to be free from specks or spots; it should be enclosed in a frame of ivory, ebony, or boxwood, also highly finished.

"The Holy Names must be written round about it in raised letters of gold."



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OLD MOORE'S Monthly Messenger

A Forecast of the World's Fate and Fortune.

No. 2. Vol. III.]

NOVEMBER, 1909.

[TWO PENCE.]

Old Moore's Monthly Outlook.

New Moon.

The New Moon of the 14th October, takes place just after eight in the morning, and falls in the twelfth house in opposition to Saturn, square to Uranus and Neptune, and conjoined with Mercury. This is an evil co-mingling of influence, and denotes many troubles to the nation. Hospitals and institutions will be under a cloud, and there will be much unrest and unsettlement in the affairs of the country. Scandal and slander will be rife in workhouses and institutions, and libel and personal recrimination in the press will occur. Railway accidents, postal troubles, shipping and colonial difficulties are shown, while crimes against women and children, fires in theatres and music halls, and much sickness among the people will be prevalent. Personal attacks are shown in the army and navy. The revenue shows an improvement, for Venus is in the second house in sextile to Jupiter in the eleventh, the latter position being an indication of a better state of affairs in the Commons. The affliction of the Sun, ruler of the midheaven, shows sickness amongst Royalty and notable people, and death will strike some of high lineage and position in the land. Underhand dealings and unpleasantness are shown in South African affairs. Foreign

affairs will be more settled, but the affliction of the luminaries from cardinal signs shows the still existing danger of International complications.

United States.

At Washington, Virgo rises, and the lunation falls in the second house. This shows financial troubles and depression of securities, but as Jupiter is just on the cusp in sextile to Venus, it may not cause many serious difficulties. Mars in the seventh points to disputes with other powers, and difficulties in regard to fishing rights may arise. Venus close to the cusp of the fourth house and well aspected, shows a fine month, with genial weather and a fair amount of moisture. At San Francisco, the influences are evil, for the lunation falls close to the cusp of the fourth house in opposition to Saturn just past the meridian. This points to danger of seismic disturbances in the vicinity of the city. Some prominent citizens will meet with disgrace, and death will fall heavily on people of note. Railways will prosper, but the general prosperity of the city will suffer greatly.

China and Japan.

At Tokio, a critical condition of affairs will occur. Saturn will be rising, in opposi-

tion to the luminaries, and Mercury setting. Uranus will be close to the meridian and Neptune on the cusp of the fourth house. This is evil for the Mikado, denotes much unrest among the people, danger of disputes with other powers, also of earthquakes and tidal waves. It is not unlikely that a serious earthquake will occur after this lunation. At Pekin, Mars is rising, showing disturbances and lawlessness among the common people. The lunation occurs in the seventh house with Saturn rising as at Tokio, hence there are indications of similar troubles in China.

Australia.

The lunation at Melbourne is evil, for Saturn rises in opposition to the Sun and Mercury setting, Uranus being on the meridian and Neptune on the nadir. This shows a critical time for the city, danger of fires and burglaries, much depression in trade, unfavourable conditions for the people, and scandal among the ruling authorities.

India.

At Calcutta, Uranus will be in the twelfth and Neptune in the sixth showing a spirit of restlessness among the people. Saturn is on the cusp of the third denoting railway accidents, and postal troubles. Mars in the second shows great expenditure in military affairs. Venus close to the meridian is favourable for the Viceroy and some public functions are probable.

Cape Town.

At Cape Town, the lunation takes place in the eleventh house, a very unfavourable omen for the Parliament, owing to the severe affliction of the Sun and Moon, and some grave troubles are before them. The revenue will fluctuate. Mars in the fourth is not good for agriculture, and storms and floods are threatened in parts.

Jamaica.

At Kingston, Virgo rises, and Jupiter is rising, denoting some celebrations.

Success is shown to some artist or singer. A railway accident is threatened.

Europe.

At Petersburg, Venus is rising, denoting a better outlook for the people generally. Troubles are shown in the Duma, and much illness in the land. Naval matters will demand attention. Mars is on the cusp of the fourth house at the lunation, denoting fires and outrages, unpleasant weather, and danger of floods. At Berlin, trouble is shown in the Reichstag. Railway matters will be in a serious condition, there being danger of strikes and accidents.

Special Predictions.

Mars is on the nadir in 32 E., a warning to the authorities in that part of the world to beware of rioting and bloodshed. Storms and floods are also threatened in 53 E. Long. Serious troubles are threatened in Persia, for the luminaries of this country will be culminating and Saturn exactly on the nadir at Ispahan. Storms are threatened off the coast of Brazil, near Pernambuco, for Uranus is there on the nadir, Neptune on the mid-heaven, the luminaries rising and Saturn setting. Earthquake shocks are also likely.

Stock Exchange.

We trust our readers have cleared out of their Home Rails; the outlook is really serious and it is only a question of time for the State to nationalise them at a cheap rate. Foreign stocks are good holdings. The world's peace is practically assured by the awful burden of only preparing. What the actual thing would be, it is fearful to contemplate. Let American Rails go, they are over-valued. Buy Brewery Preference and the best of Kaffirs. If you want to pick up bargains buy land. When the fright is over, up it goes, no matter election result.

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Daily Guide for Business and Pleasure

NOVEMBER, 1909.

Astronomical Phenomena

FOR NOVEMBER, 1909.

1	27	11	10	An unfavourable day. Act with discretion.
2	10	♄	48	Deal with superiors in the morning and attend to important matters.
3	24	0		Do nothing important until 3 p.m., then attend to new work.
4	6	♂	48	A contradictory day. Attend to ordinary duties only.
5	19	17		Deal with superiors and elders in the morning.
6	1	♂	29	Attend to business, and deal with superiors before noon.
7	13	30		Sunday. Travel and visit friends, attend to correspondence.
8	25	24		An unfavourable day for all purposes.
9	7	♂	15	Attend to important undertakings, new work, between 8 a.m. & 4 p.m.
10	19	5		An unfortunate day for all things. Act with care.
11	0	♂	58	A good day for pleasure, and dealings with the other sex.
12	12	55		Travel, visit, remove. Avoid disputes with others.
13	24	58		A splendid day for business enterprise and pushing affairs.
14	7	♂	9	Sunday. A changeable day. Visit friends, but act with care.
15	19	30		An unpleasant day. Be careful of financial disputes.
16	2	♂	2	A very evil day for speculating and financial matters.
17	14	47		Attend to business, etc., in the a.m. The rest of the day is unfortunate.
18	27	46		Travel, change, deal with superiors and ask favours.
19	11	♂	3	A favourable day for business in the a.m. and evening.
20	24	38		An unfavourable day, except for correspondence.
21	8	♂	33	Sunday. A quiet day. Do nothing important.
22	22	46		Travel, change, deal with antiquarians and attend to business.
23	7	♂	17	An evil day for all things; act carefully in financial transactions.
24	22	0		A very evil and dangerous day. Beware of accidents.
25	6	♂	51	An unimportant day. Act with discretion.
26	21	42		Travel, change, deal with females before noon. Evil rest of day.
27	6	♂	25	A contradictory day. Act carefully, take advantage of opportunities.
28	20	53		Sunday. Travel, change and visit friends.
29	5	♄	0	An evil day for all purposes.
30	18	44		Another evil day. Act with discretion.

Moon's Phases.

Last Quarter,	4th	...	9h. 38m. aft.
New Moon,	13th	...	2h. 18m. morn.
First Quarter,	20th	...	5h. 29m. aft.
Full Moon,	27th	...	8h. 52m. morn.

Planetary Positions.

- ☉. The SUN is in Scorpio, enters Sagittarius on 22nd at 10.20 p.m.
- ☿. MERCURY is a morning Star in Libra, enters Scorpio on 7th and Sagittarius on 26th.
- ♀. VENUS is an evening star in Sagittarius, enters Capricorn on 7th, in conjunction with Uranus on 24th.
- ♂. MARS is an evening star in Pisces, enters Aries on 20th.
- ♃. JUPITER is a morning star in Libra.
- ♄. SATURN is an evening star in Aries.
- ♅. URANUS is in Capricorn all the month.
- ♆. NEPTUNE is in Cancer all the month.
- ♁. The following table gives the Moon's position at noon on each day.
- | | | | |
|-----------|--------|------------|-------------|
| 23, 24 | Aries | 9, 10 | Libra |
| 25, 26 | Taurus | 11, 12, 13 | Scorpio |
| 1, 27, 28 | Gemini | 14, 15 | Sagittarius |
| 2, 3, 4 | Cancer | 16, 17, 18 | Capricorn |
| 29, 30 | Leo | 19, 20 | Aquarius |
| 6, 7, 8 | Virgo | 21, 22 | Pisces |

Weather Forecast.

The month opens with fair weather, mild about 4th, change on 7th, wind and downfall 10th to 13th, brighter 14th, stormy 15th and 16th, improving to 20th, 23rd bright and genial, 24th fogs, wind and downfall. 25th stormy, high winds. The month closes with unpleasant weather.

Old Moore's Table Talks on the Stars.

II.—WELL-KNOWN GROUPS OF STARS.

IN order to increase the interest of our readers in Astronomy, we propose to give month by month a brief account of the various constellations in the northern hemisphere, and to explain their position in such a manner that all will be able to recognise them.

All of our readers will have heard of that remarkable group of stars known as the Great Bear. During the present month, about eight in the evening, directly north, will be found a large extended group of seven prominent stars. This is the constellation of the Great Bear. The two right hand stars of the group will be found nearly in line with each other, and if a line be projected through these two stars and continued upwards some little distance it will strike another very prominent star of a rather dullish colour. This is the Pole star. In a line curving downwards toward the left will be found another smaller group of stars, shaped almost like the Great Bear. This is the Little Bear.

These two groups, and the Pole star, form the most interesting picture in the heavens, and, in addition to that, they are the key to all the other constellations.

We now add a third group. On the opposite side of the Pole star to the Great Bear lies a picturesque group of five bright stars, arranged in the form of a W. This is Cassiopeia, or the Lady's Chair, and the five stars are the brightest in the constellation which really consists of 55.

It is very easy to find Cassiopeia, because the Pole star lies midway between this group and the Great Bear, and when the latter is low down in the northern sky, as it will be in the early evening now, Cassiopeia will be high overhead, just as far above the Pole star, as the Great Bear is below that point, and when the Great Bear is high overhead, Cassiopeia will be low down on the northern horizon.

There is another point to observe in these three constellations. They are what is called circumpolar. They revolve round and round the Pole star; also, in these latitudes, they never set.

Now although the Pole star is so named it does not occupy the exact pole, but it revolves in a little circle, about three degrees in diameter, round the actual pole. This distance is gradually lessening, but it will be nearly two hundred years before the Pole star will be at its nearest to the actual pole of the heavens. Now let us first of all take a look at the Great Bear. One of the most interesting objects in that group is the middle star of the tail, known by the name of Mizar.

On a clear night with the naked eye a small star, Alcor, can be seen, but viewed through a telescope of small power this large star is found to be in reality double, one star being of the second magnitude, and the other of the fourth.

At this point it is necessary to explain that all the stars in the heavens are catalogued according to the brilliance, and are placed in different grades which are termed magnitudes. The brightest stars of all are termed first magnitude, and so on: second, third, fourth, according to their degrees of brilliance. Those up to the seventh magnitude are only visible to the naked eye, all those of a higher magnitude require telescopic aid.

The Pole star is also an interesting double star, but in this case the companion star is of the ninth magnitude. This brings us to another class of double stars: one where the components are both about the same magnitude, and the other where the companion star is of a much inferior magnitude to the primary star.

Next month we will take some of the other groups in the near vicinity of the pole.

(To be continued.)

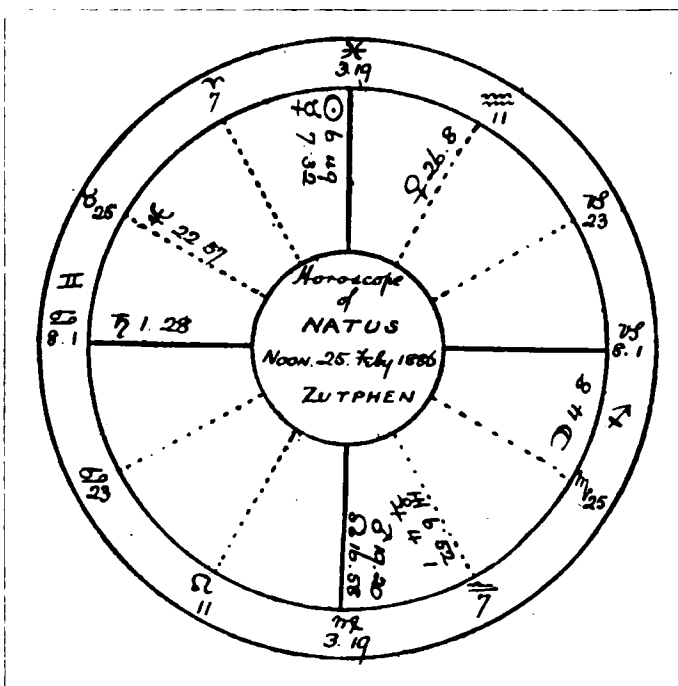
Horoscopes of Notable People.

WE append herewith the horoscope of an individual who succeeded not long since in making himself notorious by cleverly victimising a number of bank managers. The particulars of birth are authentic and, we are informed, were obtained from the native himself. He was born at Zutphen in Holland at noon on the 25th February, 1886, and his explanation for the motive of the deed was the "daring" that appealed to him. We are told, according to a contemporary, that these strange actions which brought him both fame and a heavy punishment had been foreseen by an astrologer, and the prophecy made in the presence of witnesses that he would obtain notoriety by fraudulent means.

The horoscope is an interesting one, for Cancer rises with Saturn just above the ascendant, Mars is conjoined with the Dragon's Head, Jupiter and Uranus are together in the fifth house, and the Sun and Mercury in the tenth in square to the Moon. Neptune occupied the very unique and interesting position on the cusp of the twelfth house, an influence which we will revert to later. The elevated position of the Sun and Mercury in trine to Saturn, but square to the Moon, would indicate a clever and intelligent man—

we are told he was master of seven European languages—and Mercury in Pisces is typical of this gift of acquiring foreign languages, but the square of Mercury shows a restless and unbalanced mind, and mental depravity. It also denotes a tendency to dishonesty. The position of Mars conjoined with the

Dragon's Head in the fourth shows degradation and a deplorable end. The sextile of the Moon to Jupiter and Uranus, showed a clever and original personality, one who would strike out on peculiar lines and do something out of the common, but the elevated position of Sol and Mercury in square to the Moon weakened the effect of this and ultimately



brought him to discredit.

The influence upon which I lay most stress—and many may ask why?—is the position of Neptune on the cusp of the twelfth house. I have made a good deal of investigation and study into the nature and influence of Neptune, and have tabulated several very important deductions concerning his actions. Neptune in the twelfth house is always a warning to those who are born with that position, never to be mixed up with things of a fraudulent nature, or with schemes and plans that are underhand. In addition to this, the twelfth house is the

house of self-undoing, and it was due to this planet's influence that he caused his own discomfiture.

What is even more interesting: at the pre-natal epoch Mars and Mercury were conjoined with Neptune in the twelfth house, and this is a further point of interest in regard to this planet.

Moreover, by converse direction—prenatal—the Sun was in parallel with Neptune, and the Moon in parallel with both at the time of his daring *coup*, thus further emphasising

the remarkable power this nebulous planet had on his life and actions. Also by post-natal motion, Venus had reached the square of Neptune.

It is interesting to note that the subject of our horoscope was arrested in Spain. That is where he made the great mistake. Sagittarius rules Spain, and the Moon is in that sign in square to Sol and Mercury. Had he gone to some other country it is quite likely that he might have escaped capture.

The Solar Revolution for Finding Lost Horoscopes.

MR. E. FORREST'S TEST.

IN the September issue of THE MESSENGER it will be remembered that our contributor, Mr. Forrest, undertook a test to find if the solar revolution could be utilised as a means of finding the birth times, when such was unknown.

A number of cases were submitted to the Editor by readers, giving the full date and time of birth and particulars of past events, and these data, *except the birthtime*, were submitted to Mr. Forrest for his calculations.

The results of the first five cases are to hand, as follows:—

- No. 1. Gentleman born at Cirencester, Glos., 6th Dec., 1868. From events given I make the time to be about 5.0 a.m., if by Greenwich time, or 4.53 a.m. by Local time. ☉ in ♏, 14° 24' 58".
- No. 2. Lady born at Guernsey, 23rd March, 1866. I make the time to have been 2.31 a.m. by Local time or 2.45 a.m. by Greenwich time. ☉ in ♍, 2° 15' 54".
- No. 3. Gentleman born at Glasgow, 22nd Aug. 1863. I make the time to be either 6.28 a.m. or 1.8 a.m. or 1.8 p.m. I am unable in this case to decide definitely which, as no event touching the person was given, and only three events at all. With another date or two the correct one (according to my theory) might have been got at.
- No. 4. Gentleman born at Edinburgh, 21st Sept., 1872. I make time to have been 7.7 a.m. by Local time, or 7.19 a.m. by Greenwich time. ☉ in ♍, 28° 34' 51".
- No. 5. Gentleman born at Liverpool 23rd Feb. 1882. I make time to have been 1.8 p.m. Local time or 1.20 p.m. by Greenwich time. ☉ in ♋, 4° 52' 6".

We much regret to say that Mr. Forrest has failed in his attempt, and that in each case he has been unable to obtain a time within a considerable distance from the actual time.

The birth times of the five cases are as follows:—

- 1. 4.45 p.m.
- 2. 4.0 p.m.
- 3. 5.53 a.m.
- 4. 8.10 a.m.
- 5. 5.15 a.m.

As I undertook to adjudicate in this test, a few remarks will not be out of place. At the outset, I do not consider that our friend has made a very great failure in his inability to prove his contention. I am not ignorant of the value of the solar revolution, and I am quite satisfied that there is a basic principle for the supposition that this annual revolution will give definite indications of the exact birth time. The failure lies in the elaboration of the theory.

It is therefore suggested that our contributor should suspend for a time any further public tests, until he has studied and examined this theory a little longer; and in making this suggestion, I would ask him to investigate the following points which, in my opinion, will give him the key for which he is seeking.

1. The progressed solar revolution will give additional factors, and especially where progressive directions are taken into account.

2. That particular attention should be paid to the directions operating in each year, because the old authorities are very pointed in their teaching on this subject. "If the revolution agree with the operating directions, their power will be increased." This point emphasises what I have frequently found, viz., that if the directions for the year are good, and the revolution is unfavourable, it cannot disturb the directions.

3. More attention should be paid to house influence, and not merely to angular position.

We shall revert to this subject in a few months' time.

EDITOR.

In the crucial moments of life it is always the woman who puts the eternal "Why?" Man, the active, the unanalytical, who deals in results.
KATHERINE P. THURSTON.

How to Judge a Horoscope.

A SERIES OF SPECIAL LESSONS IN ASTROLOGY. By E. H. BAILEY.

CHAPTER II.

HOW TO CAST A HOROSCOPE.

The most important step in the judgment of a horoscope is to have a properly computed map of the heavens, for owing to the careless and slipshod methods of many astrologers numerous horoscopes are sent out with incorrect judgment owing to the errors in calculating the map. The following simple rules are therefore given for the benefit of our readers, and to ensure ease and accuracy in casting horoscopes.

Now before any one can cast a horoscope it is necessary that they have a thorough understanding of the contents and use of an Ephemeris, and also know how to use a Table of Houses. For this I refer our readers to pages 28 and 29 of "Raphael's Guide," and to pages 17 to 19 of the "Students' Guide," both of which can be obtained from the publishers of the MESSENGER. (See October issue, page 7).

As this matter of casting the horoscope is one on which I lay particular stress—and it is useless trying to ignore the vital necessity of careful and accurate calculation—I am dealing with the subject under the following seven heads.

- 1.—For Greenwich.
- 2.—For other places in Great Britain: Greenwich time.
- 3.—For other places in Great Britain: Local time.
- 4.—For Ireland.
- 5.—For foreign countries: Local time.
- 6.—For foreign countries: Standard time.
- 7.—For south latitude.

I also append the following table of corrections between mean and sidereal time, which has an important use in computing the horoscope.

Hrs.	Corr.		Min.	Corr.		Min.	Corr.	
	M.	S.		S.		S.		S.
1	0	9.86	1	0.16	31	5.09		
2	0	19.71	2	0.33	32	5.26		
3	0	29.57	3	0.49	33	5.42		
4	0	39.43	4	0.66	34	5.59		
5	0	49.28	5	0.82	35	5.75		
6	0	59.14	6	0.99	36	5.91		
7	1	9.00	7	1.15	37	6.08		
8	1	18.85	8	1.31	38	6.24		
9	1	28.71	9	1.48	39	6.41		
10	1	38.56	10	1.64	40	6.57		
11	1	48.42	11	1.81	41	6.74		
12	1	58.28	12	1.97	42	6.90		
13	2	8.13	13	2.14	43	7.06		
14	2	17.99	14	2.30	44	7.23		
15	2	27.85	15	2.46	45	7.39		
16	2	37.70	16	2.63	46	7.56		
17	2	47.56	17	2.79	47	7.72		
18	2	57.42	18	2.96	48	7.89		
19	3	7.27	19	3.12	49	8.05		
20	3	17.13	20	3.29	50	8.21		
21	3	26.99	21	3.45	51	8.38		
22	3	36.84	22	3.61	52	8.54		
23	3	46.70	23	3.78	53	8.71		
24	3	56.56	24	3.94	54	8.87		
			25	4.11	55	9.04		
			26	4.27	56	9.20		
			27	4.44	57	9.36		
			28	4.60	58	9.53		
			29	4.76	59	9.69		
			30	4.93	60	9.86		

HOROSCOPES.

I.—For Greenwich, or on the same meridian.

Rule.—Sidereal time at noon + birth time from noon before + correction for birth time.

Example.—October 1st, 1909; 10 p.m.; Greenwich.

	H.	M.	S.
Sidereal time, Oct 1st, noon.	12	38	18
Time of birth from noon	10	0	0
Correction for time		1	39
R.A.M.C. at birth	22	39	57

The reason why this correction is made is because the sidereal time from noon to noon increases at the rate of 3m. 56.56s., and

therefore a proportionate part of this amount must be added for the birth time.

There is another point which will much facilitate the calculation of horoscopes. Always work from the noon *preceding* the time of birth. Thus if birth occurs at 2 in the morning—this is 14 hours from noon—add 14 hours to the sidereal time at the preceding noon. This will often save many serious errors, as there is a common tendency when using a.m. hours to subtract the hour from the sidereal time on the noon following, instead of subtracting the interval from birth to noon from the sidereal time.

II.—For other places in Great Britain: Greenwich mean time.

In dealing with places in England, Scotland and Wales (but *not* Ireland) additional calculations are necessary, caused by the difference in longitude. Each degree West will make a *decrease* of 4m., and each one East will make the same *increase* in the sidereal time at birth.

For example: Suppose our previous case had been for Liverpool—the longitude of which is 3 deg. W. We should proceed exactly the same, but should make a deduction of 12m. from the sidereal time, making it 22h. 27m. 57s.

If our example had been for Lowestoft, which has 1 deg. 44m. E. longitude, we should have proceeded exactly as before and made an addition of 6m. 56s. to the sidereal time, bringing it to 22h. 46m. 53s.

The planets' places, however, must be calculated in each instance for the time given, viz., 10h. p.m.

These cases may be computed in another way. First find the local time of birth, add this to the sidereal time at noon, and add the correction for the *Greenwich time*.

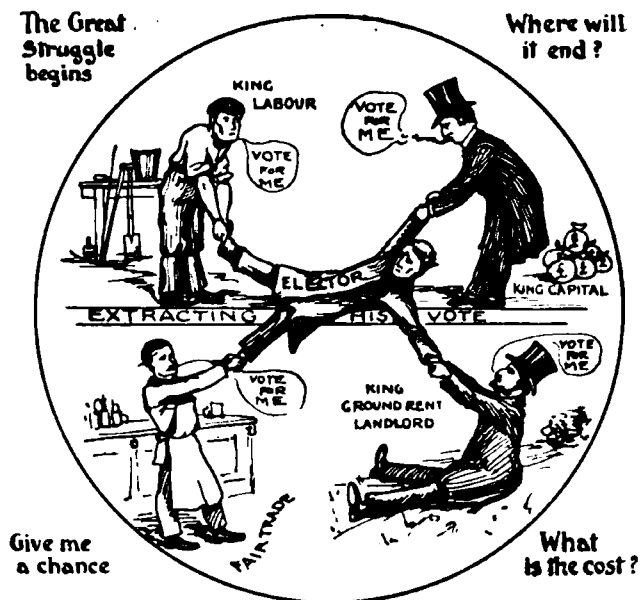
When it is 10 p.m. at Greenwich it is only 9.48 p.m. at Liverpool, but it is 10h. 6m. 56s. p.m. at Lowestoft. Therefore we should add the local times to the sidereal time at noon, and the correction for G.M.T., and the results will be the sidereal time at birth.

Students should test these two different methods, but both yield exactly the same results.

THE WRITING ON THE WALL.

The Great
Struggle
begins

Where will
it end?



OLD MOORE'S PROPHECIES FOR THE END OF 1909.

We think it rather in season to reproduce the above sketch from Old Moore's 1909 Almanack, predicted and printed eighteen months before the event. It is seen that the future elector is very much persuaded by each party; the poor Duke, as usual, taking unearned increment, sitting down. The strongest pullers are plainly Labour and Fair Trade. King Capital takes money bags in quite the old style; but the elector cannot see them and must follow his legs. The Almanack for 1910 is now ready. Be sure and ask for Old Moore of Pilgrim Street. Price 1d., or with diary 2d. Published by Foulsham & Co. They will be sent post free for 2d. and 3d. 13 Fate Charts in 1910.

GET rid of your regrets. You are what you are on account of what you have experienced—rightly understood and accepted. All experiences are good, and the bitter ones best of all.

Concerning Reincarnation :

SOME FACTS, THEORIES AND FALLACIES. By W. H. EDWARDS.

(Continued from last month.)

HAVING been spiritually endowed with healing power, quite outside my own normal capacity, without the slightest knowledge of the science of medical skill, as a member of the Civil Service (which I was at the time) would naturally be, I was gradually initiated into these wonderful displays of spirit power, which brooked no academical theories of suggestion or hallucination, such as the laboured and senseless theories so often referred to, to account for stupendous miracles such as they really were. Sir William Crookes published in the Quarterly Journal of Science his researches into the phenomena of spiritualism, wherein he placed upon record that these facts were scientifically proved by a series of carefully tested experiments, in which all he demanded from spirits as proof was complied with. One of my earlier experiences during this initiation may be of interest as throwing some light on this subject. One evening having nothing particular to do I called upon a personal friend whose tendencies were decidedly Athetical, but who knew of my newly acquired power of healing, as he had witnessed some of the cases I had dealt with. When I arrived at his home I found a company of six, all men, of whom I knew two. As soon as I entered the room I was met with the remark, "You are just the man we want, we are discussing mesmerism and this gentleman (pointing to one on my left) says it is all humbug, and no one in the world could mesmerise him; will you try?" I pointed out that under such conditions I should probably fail, yet nevertheless it was perfectly true that persons could be entirely dominated by the will of another, to any extent, but only quite a small percentage of the population could be so influenced and only then under remarkable conditions. The gentleman referred to informed us he had always offered himself as a subject at

all mesmeric entertainments, without the smallest result so far as he was concerned, and he was positive the whole thing was sheer humbug. My refusal to endeavour to convince this sceptic by ocular demonstration, caused a lull in the conversation ending in complete silence during which the sceptic opened wide his mouth in a great yawn. Like a flash the two forefingers of my left hand shot out pointing direct at his gaping mouth and transfixed his jaws. For a few seconds I so held them, then turned leisurely to the rest of the company and resumed the conversation as if nothing had happened, leaving the open-mouthed sceptic struggling, with horror in his eyes, to close his mouth, which he was quite unable to do. The startled company could at last bear it no longer, and almost with one voice said, "For God's sake close his mouth; it is too awful." With two upward passes I removed the fluidic emanation with which the transfixing was done and he closed his jaws with a snap, followed by a heavy sigh of relief. Almost with a sob he said, "*I know now it is true.*" I, however, did not then tell them what I now state—that as my fingers were pointing directly at his mouth, I distinctly saw over my shoulder a spirit standing pointing through my two fingers, his fingers. It was this spirit who transfixed by his will and the magnetic fluid he threw from me on to his jaws. I truly aver that I had not the smallest intention of trying any such experiment, having previously declined from fear of personal failure. Much more was to follow.

Quite suddenly I beheld a brilliant light—which I took to be a limelight, thrown upon the opposite wall in an oval form. I exclaimed "Where does that limelight come from?" To my utter astonishment all declared that they could see no light nor anything unusual. I then realised it was a spirit light and spell bound related the things I saw thrown upon that screen. First appeared a hale healthy Scotchman

with Glengarry cap and long white beard, falling far below his middle, one half of which was thrown over his shoulder. He looked straight at the person who had been so disillusioned as to mesmerism, and said, "Uncle!" I turned to him and described the spirit stating the relationship, to which he replied he did have such an uncle. "What was his name and age?" I turned to the figure. "Sandy McCann, aged 56," he replied, and which I repeated. "Yes," said the now excited nephew, "Does he say how he died?" Instantly as he uttered the inquiry a rope grew around his neck and over a large beam; his head went with a jerk on to his shoulder as he uttered the words, "Hanged himself!" which was all duly described as it occurred. The agitated witness sprang to his feet white with terror, and said, "I have only been in England one week, and I came over from the States, but not a soul in England knows of this. How in the name of God do you know all this?"

He had hardly uttered the query when the whole thing faded from the frame and was immediately followed by the picture of a wild Yorkshire Wold with here and there a few cottages. Snow was falling fast and it was night. From one of the cottages a door was opened, and a woman in an old-fashioned coal scuttle striped straw bonnet came out with a baby tucked under her shawl. She looked straight at a bowed white-bearded old man who had once been a clergyman, failed on the Stock Exchange, and was then a prominent Bradlaughite and avowed Atheist, who formed one of this strange company. She said "That was how I left his father's house, taking him with me." Tears were in his eyes as he acknowledged the claim, and replied, "She often told me it was snowing when as a baby she took me from my father's home."

Again was the scene blotted out, and succeeded by an old-fashioned country garden orchard, with a buxom elderly woman hanging clothes on a line. A happy-faced, golden-curled, blue-eyed boy of five years of age ran up to her clapping his hands and tugged at her dress. She turned round, looked straight at an old battered musician

whose storm tossed features revealed the struggle with poverty, and said, "Ah! those were your happiest days with Aunt Martha." With broken voice and weeping eyes the acknowledgment was made. Again the scene changed to a canal, with a barge being worked by a man walking along the narrow ledge until with a lurch he lost his balance and plunged into the canal and was seen no more. I was made to turn to one who was an artist, and utter in a voice not my own "You know who I am, and what it means?" to which the one referred to said, "I knew it was you, father, as soon as he described the scene." This closed the series of pictures, as the illuminated or spirit lighted frame disappeared. After the astounded audience had time to recover, I remarked, "You want a demonstration of mesmeric force? Well you shall all have one; place all your hands upon the table altogether, in the middle." This was done; and I made passes over them all, finishing by going through the form of tying them in a knot; and then defying any of them to release himself. They struggled with every power they possessed until exhausted, when I bade them goodnight and then left the room despite their calls to release them before I went. About a quarter of an hour later I returned to find them patiently awaiting me to release them, which I then did.

To me the demonstration of force was clearly sent to show these people who believed in no hereafter, or God, that there was a superhuman Power which could be sent to destroy their scepticism and prove the departed were not dead but living, as powerful and potent Spiritual Beings.

(To be Continued.)

W. H. EDWARDS, The Clairvoyant Spirit Healer

May be consulted on all matters of difficulty by correspondence, fee 5/-.

In cases of disease requiring personal treatment and special diagnosis, fee One Guinea. Letters unaccompanied by fee will not receive attention. Address—

6, WYNELL ROAD, FOREST HILL, S.E.

Life, Death and Hereafter.

THE MYSTERIES OF BEING.

CHAPTER II.

HEAVEN AND HELL.

There are no two subjects which are more distorted and misrepresented than the two words which form the subject of this chapter. The mere supposition that after a certain number of years on this world, there is to be a general re-awakening of the dead, that bodies which have for years been decomposed are to rise from the grave, and that a general judgment of all the people who have ever lived is then to take place; that some are to go to a place of rest and peace, and others to a place of torture and misery, is to me not only ludicrous, but absolutely opposed to the real nature and essence of the Divine ruler of the Universe.

Through all the religions of the world we find different ideas and theories respecting these two words, which after all mean nothing more or less than different "states of being." In the Egyptian and Assyrian religions we find different aspects of these matters; the Moslem and Buddhist religions have their heaven and hell, but all of these relate to the condition of people after death, while as taught in Christian churches, it is merely the perpetuation of Pagan ideas.

Although it cannot be denied that there are such states of being, the supposition that part of humanity is to be confined to a state of torment and torture, and the other half is to be allowed a state of bliss, cannot be too strongly denounced.

After all, what is the real meaning of these two words? The literal translation of Hell, is spiritual loneliness, "to be left alone by God," and the meaning of Heaven, is just the opposite, spiritual companionship, or the intercommunion of humanity with God. Neither of these are states of being in the hereafter, but actually existent in the present, and it does not need very little reflection to clearly understand the marvellous

truth which lies hidden at the back of this explanation.

The following lines from Omar Khayyam are splendidly illustrative of this.

"Oh threats of Hell and hopes of Paradise,
One thing at least is certain—*This* life flies;
One thing is certain and the rest is lies;
The flower that once has blown for ever dies.

"I sent my Soul through the Invisible,
Some letter of that after life to spell;
And by and by my Soul returned to me
And answer'd: I myself am Heaven and Hell.

"Heaven's but the Vision of fulfilled Desire,
And Hell the Shadow of a soul on fire,
Cast on the Darkness into which Ourselves,
So late emerged from shall so soon expire."

These lines adequately explain the meaning of both these terms. The doctrine of Hell, or the place of eternal punishment, is merely symbolical. Eternal punishment is merely a form of words for eternal retrogression. Just as there is a progressive movement, so there can be a retrogressive one. A human being who is wilfully and deliberately evil, and pursues evil in all its forms, can so obstruct and retrogress the spiritual life within that it becomes absolutely incapable of development, and becomes dominated by purely material and worldly desires, hopelessly bound and chained to the lower life. One thing it cannot escape from, and that is memory; and in that faculty is contained Hell.

Thus we see that Hell, or eternal retrogression means that the hopeless, bound, vital spark within, retrogresses further and further from the great central flame, and consequently becomes lost to all chance of development and finally left alone. Literally translated, Hell means "to be left alone by God." Left absolutely solitary, and being compelled to remember in suffering and torture the opportunities gone for ever.

Heaven, on the other hand, is just the reverse: the "Vision of fulfilled desire." The spiritual spark within is so fostered and developed that it progresses day by day,

until it becomes so close to the great flame that it is as it were conjoined with it, and in that state we have what we call Heaven, the spiritual soul-communion of humanity with God.

If there are any of my readers who pin their faith in the old worn-out doctrines of eternal damnation, let them once and for all discard such beliefs as being opposed to the very nature and essence of the Divine. That there are states of being after death, or rather that there exist different planes of consciousness in which we are plunged between one life and the next, is not to be doubted, but they are in no way co-incident with or related to either Heaven or Hell.

Not only that, but the very idea of Hell, as a place of perpetual torment, is both blasphemous and derogatory to the dignity of the Divine. Is it really possible to suppose that the Creator of each one of us, who has placed a portion of himself within us, could actually allow his own creation to be placed in a condition of torture and torment, just because during one of those brief breathing spaces called life we have failed to live up to a certain standard of morality and virtue, like some barbaric king of the ancient ages who would torture his subjects out of mere wanton pleasure.

I have no doubt that some of my readers will quote the Bible in contradiction of what I write, but it is very easy to pick out sentences and paragraphs and twist and distort their meaning. Much in that terribly misconstrued and misunderstood Book is given in parables and allegory, the meaning of which cannot be properly understood by mere literal translation.

With these two introductory chapters, I will now pass on to what is more immediately connected with the subject of my theme. I have written these two chapters with a definite purpose in view, partly as an explanation which could not be given later in the work, and also to do away with any misconceptions which might possibly arise in a later portion of the work.

In the next chapter, I shall deal with a very important subject, a proper under-

standing of which will reveal to those who have eyes to see, and ears to hear, that great riddle of the Universe: the Mystery of Creation.

Correspondence.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—You often refer in your interesting publication to the spirit world, and I am prompted to send you the following information. You will remember that the *Waratah* from Australia sailed from Durban last month for Cape Town and has not been heard of since.

At a seance held here on 14th instant we were informed:—

"The ship you are anxious about is not lost; she is still afloat and will be seen by someone before long. She is disabled. You will not know anything about her just yet, but rest at ease; all is well with them all. You may publish this but must state how you have obtained the information. She is about 600 miles south-east of the Cape and is still drifting."

Last Saturday, 21st instant—our next sitting—we were told:—

"We are now going to the *Waratah* which is still keeping afloat and all is well with her so far. She is still drifting but more to the East. She is getting more into the track of boats and may now be sighted at any time. Anyhow, she will soon be heard of. She is now about 1,050 miles from the Cape."

These two messages were given by means of dots and dashes in the same way a telegraphic message is sent along the wires. The dots and dashes being given by means of raps on a small table.

On the evening of the 14th only four hands were resting on the table when the raps were heard; and on the 21st, in the same room and on the same table, without anyone touching it, the second message was given. I might add this is only a record of a few minutes during the two hours each evening the sittings were held.

Messages given to us in this way and other ways during the last few months have been most remarkable, and have been mostly personal ones.

Yours truly,

August 25th, 1909.

E.S.

DO NOT HURRY.—Do nothing in a hurry; nature never does. "Most haste, most speed" says the old proverb. If you are in doubt sleep over it; but above all, never quarrel in a hurry, think it over well. Take time, however vexed you may be over night; things often look different in the morning. If you have written a clever and conclusive, but scathing, letter, keep it back till next day, and it will very often never go at all, because your bad stars have by that time lost power.

The Religion of Astrology.

By EDWIN FORREST.

I DARESAY that a good many who read the above headline for the first time will be inclined to raise their eyebrows. Many people who believe that the Stars influence our lives will not be at all ready to believe that all religion that is in the world, or that has ever been in the world at all, is primarily of astronomical, or, shall we say, astrological origin.

Before the Israelites came out of Egypt the vernal equinox was in the sign, or rather the constellation, known as Taurus the bull. People therefore worshipped the Bull or the Calf in those times. The Israelites had got so used to this custom that it was almost impossible for their leaders and teachers to stop the nation from worshipping the Bull or Calf.

But Moses, the great leader of the Israelites—a man skilled in all the knowledge of the Egyptians—was well aware of the fact that, owing to the precession of the equinoxes the vernal equinox had in his day retrogressed into the sign Aries the ram, and hence his institution of sacrificial rites connected with young lambs. It has been supposed by some scholars and writers that the Great Pyramid of Ghizeh was erected by the forced labour of the Egyptians—under the direction of Melchisedec, the prince of Salem and a great shepherd king—in order to commemorate the astronomical fact of the retrogression of the vernal equinox into the sign Aries, the Ram.

However that may be, we will not further trouble ourselves, but go to the next great point of astronomical history.

This, undoubtedly, was the retrogression of the vernal equinox from the sign Aries, the ram, backwards in the order of the signs or rather constellations—into the constellation of Pisces, the fishes. This was the time when Christianity was introduced. Now all students know that the fish is the emblem of Christianity. Fishermen were the chief part of the disciples. Also when the Sun is in the constellation Pisces, it follows that the earth must be in its opposite point—the constellation of Virgo, or the Virgin. Hence Jesus was said to be born of a Virgin. And in some ancient Star maps this figure of a woman with a man-child is clearly seen. Moreover, there is also the figure of a dragon trying to drown this man-child with floods of water issuing from his mouth.

We are now nearing another important epoch in the world drama. Soon the vernal equinox will pass into the sign Aquarius, the man, when the earth will be in the opposite constellation (at the vernal equinox, of course,) of Leo, the lion. Then will come the time when the heaven-sent Messiah, the Prince of Peace, the Lion of Judah, will cause to be ushered in a time when no religion save that of humanity and the uplifting of man, as typified by Aquarius, will be known in this earth. In short the Golden Age will return, and the teachings—the real teachings of the despised Nazarene will have a real effect.

But although this is the history of the world as a whole, there is no doubt that evolution is operating on the individual man in a similar way. Hence, we find among students of astrology a pretty general belief in the pre-existence of man's ego, or Real Self, and in his successive re-birth as he struggles towards the goal of perfection.

To those interested in this part of astrological study I can very cordially recommend a book, which is advertised in OLD MOORE'S MONTHLY MESSENGER by the publishers, Messrs. Foulsham, viz.: "Practical Astrology," by Alan Leo. Our publishers can supply the book for 3s. 10d. post free.

With regard to my last article, of course, the longitude of the Sun at the Czar's birth was Taurus 27° 41'. I am very sorry the error crept in. The transiting planet was in square to this point so that the argument is not vitiated. Also, as regards our Editor's comment, *we must always consider directions first and foremost in all cases*. But the study of transits as I pointed out in my last article, will go a very long way towards convincing people of the truth of astrology.

And last, but not least, by a letter from the Editor I learn that my theory of finding a birthtime from solar revolutions has received a sad blow. It appears that I have failed in all the cases sent in by me up-to-date. But the Editor tells me that there appears to be evidence of the truth of the theory, but that I have not quite got the method of working. "Magna est veritas et prevalebit." Well, I hope I shall be able to get the correct working of the problem before long, and thus do my humble best to help Truth to prevail. Our readers can rely on my giving them full particulars when the correct method of using these revolutions to find birthtimes has been found; that is, if I happen to be the lucky finder.

TO MAKE A WATCH ANSWER FOR A COMPASS.

If your watch is going to time turn it so that the minute hand points to the Sun. Then midway between the hour hand and 12 o'clock is South.

EDWIN FORREST,

270, BALFOUR ROAD, ILFORD,
LONDON, E.

(ASTROLOGICAL CONTRIBUTOR TO THIS MAGAZINE)

CASTS HOROSCOPES by the Zadkiel System.
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Character Delineation for the Month.

October 23rd to November 22nd. Sun in Scorpio.

DURING the period above named the Sun will be passing through the sign Scorpio, and the individual character of all persons born while the solar ray is passing through this sign will be determined, reserved, secretive, tenacious, firm and powerful, with some pride and dignity, but tending at times to be somewhat exacting, severe and jealous. They are quick in thought; keen and critical in perception, and possess a strong internal force; a clear and decisive judgment; some magnetic power; and abilities for the study of occult and mystic subjects. They have a reserved and dignified demeanour, with strong likes and dislikes, and though generally courteous, can be very abrupt and brusque, and greatly dislike any undue familiarity. Shrewdness, penetration and secretiveness are strong characteristics and they possess the necessary grit and backbone to attain any object they desire. People born with this position have a great amount of self-control which will enable them to overcome much of the evil denoted by this sign. All tendencies to be distrustful and suspicious should be guarded against.

There are three different types of people born during the month, according to the decanate in which the Sun is placed.

Oct. 23rd to Nov. 2nd. This is a purely Scorpio influence, bringing out the chief characteristics as shown above, with much pride, dignity, and strength of character.

Nov. 3rd to 12th. Those born under the second decanate of Scorpio have a Pisces sub-influence in the characters. This gives more indecision, a tendency to let things drift, while the more evil traits of the Scorpio nature, such as jealousy, spite and distrust are more prominent. It gives a love of spiritualism and mysticism, but brings reversals into the life through wavering and mistrust.

Nov. 13th to 22nd. Those born in this period have a Cancer sub-influence in the

characters. They have more tenacity, prudence and reserve, are very keen in home and domestic matters, and careful in looking after their own interests. The chief faults are over-sensitiveness, sensation, and a danger of being led away through the feelings.

In addition to these three sub-divisions, we find that the position of the Moon in each of the twelve signs when the Sun is in Scorpio has an influence over the character, and the following soli-lunar combinations are given.

Moon in Aries.—Stubbornness, jealousy, impulse and excitability. Strong passional nature, practical, dogmatic, lack of calmness and steadiness. The position and aspects of Mars are important in this combination.

Moon in Taurus.—Approbative, firm, determined, persistent and obstinate. Conservative in habits and customs, practical business habits, but possessing very strong likes and dislikes and much pride.

Moon in Gemini.—Clever, smart and quick. Sarcastic, witty, critical; but inclined to go to extremes, and often in conflict with the opinions of others. The combination gives a very reckless nature.

Moon in Cancer.—Sensitive, sensational, strong powers of attachment, inclined to be hard and exacting, impulsive in matters to do with the feelings and emotions, and inclined to acts of folly in such matters.

Moon in Leo.—Proud, arrogant, ambitious, energetic, firm and positive, with abilities for commanding, organising and managing. Strong passions, emotions, and keen desires.

Moon in Virgo.—Critical, spiteful, sarcastic, worldly and materialistic, practical and self-contained, selfish and businesslike, looking more after personal interests and self-perfection.

Moon in Libra.—Kind and benevolent nature, well disposed and popular, but liable to errors in life, mistakes in choosing the right path. Some occult, psychic and metaphysical ability.

Moon in Scorpio.—Independent, materialistic, overbearing and domineering, proud, reserved, secretive, but energetic, active, executive, matter of fact, with very strong likes and dislikes and very unyielding.

Moon in Sagittarius.—Impulse, combativeness, indiscretion, progressive and enthusiastic, liable to carry things to extremes and overdo it. Very ardent in any cause they espouse, but apt to come in conflict with authority.

Moon in Capricorn.—Patient, persevering, enduring, self-willed, dogmatic, aggressive, ambitious, and determined. The character is much too materialistic, combative and fixed in habits and opinions.

Moon in Aquarius.—Smart, acute, active, inventive and original. Very keen likes and dislikes, self-will and dogmatism. Love of the mystical occult, and possibility some mesmeric ability.

Moon in Pisces.—Restless, anxious, weak-willed, kind and charitable. Psychic inclinations. Indecision and vacillation are weak points of this combination, and there is a lack of initiative, and a danger of ungratified ambitions.

PERPETUAL LAMPS OF THE ANCIENTS.

ALL fire, but especially flame, is said by philosophers to be of an active and stirring nature, and cannot possibly subsist without motion. Now there are several authors who have treated of this subject, though few that have writ to the purpose, except the ingenious Fortunius Licetus, from whom we shall gather a few undeniable proofs, suitable to the present subject.

First then, that there have been such lamps, St. Austin mentions, particularly of one in a temple dedicated to Venus, which was always exposed to the open weather, and could never be extinguished. Pancyröllus mentions a lamp found in his time in the sepulchre of Tullia, Cicero's daughter, which had continued there for 1550 years, but was presently extinguished upon the admission of new air. And it is commonly reported of Cedrenus, that in Justinian's time, there was another burning lamp found in an old wall at Antioch, which had remained there for above 500 years; there was also a crucifix placed by it, hence it appears that they were in use with the primitive Christians. But more especially remarkable is that of Olybius, which had continued burning

for 1500 years. The relation is this: "As a rustic was digging the ground by Padua, he found an urn, in which there was another urn, and in this again a lesser, with a clear lamp burning, on each side of it there were two other vessels, both of them full of a pure liquid, the one of gold, the other of silver." Hence we may probably conjecture, that it was some chemical secret by which it was contrived.

Baptista Porta tells us of another lamp, burning in an old marble sepulchre, belonging to some of the ancient Romans, enclosed in a glass vial, found in his time, about the year 1550, in the isle Nesis, which had been buried there before our Saviour's incarnation.

In the tomb of Pallas, the Arcadian, who was slain by Turnus in the Trojan war, there was found another burning lamp in the year of our Lord 1401, whence it would seem that it had continued there for above 2600 years, and being taken out it continued burning, notwithstanding either wind or water, with which some strove to quench it, nor could it be extinguished till they had spilt the liquor in it."

Ludovicus Vives tells us of another lamp that continued burning for 1050 years, which was found a little before his time.

There is another relation "of a certain man," who, upon digging somewhat deep in the ground, met with something like a door, having a wall on each hand of it, from which he cleared the earth; he forced open the door, and there discovered a fair vault, towards the farther side of which was the statue of a man in armour, leaning upon his left arm, and holding a sceptre in his right hand, with a lamp burning before him, the floor of his vault being so contrived, that upon the first step into it, the statue erected itself from its leaning posture, upon the second step it lifted up the sceptre to strike, and before the man could come near the lamp to take hold of it, the statue struck and broke it to pieces, such care was taken that the secret of the perpetual flame might not be discovered. And the learned and judicious Cambden, in his description of Yorkshire, speaking of the tomb of Constantius Chlorus, broken up in those times, mentions such a lamp to be found within it.

It is evident from these testimonials of credibility, and from several other relations to the same purpose, that notwithstanding the opposite opinions of our adversaries, it is clear that there have been perpetual lamps, or which have remained burning for several centuries together; but, like the "malleable glass" of the ancients, the secret seems to be lost to the past renee.

Books Wanted.

Owners please reply early stating condition and price wanted. We are always willing to supply astrological works, taking any of the following in part payment.

The Book of Black Magic and Pacts. By Waite.

The Key of Solomon the King. By Mathers.

The Magus, or the Book of the Magi. By Barrett.

Dictionary of Astrology. By Wilson.

Text book of Astrology. By Pearce. 2 vols., or either volume.

Birthday Influences during November.

And the Fate of every Child born during the Month.

1. MONDAY. (Ruled by Luna). ♃ in ♐, □ ♄, △ ♀, 8, ♀. An unfavourable birthday, danger of accidents and indisposition, disputes with others. A child born on this day will be clever, but rash and quarrelsome and often in trouble with superiors.

2. TUESDAY. (Ruled by Mars). ♃ in ♏, △ ☉, □ ♄. A changeable year, heavy expenses and financial losses, but gain through employers and improvement of position. A child born on this day will be extravagant and careless in money matters, but popular and well esteemed and fairly successful in employ.

3. WEDNESDAY. (Ruled by Mercury). ♃ in ♏, ☿ ♄, 8 ♄, □ ♃, △ ♄, □ ♀. An unfavourable year, some changes and new work, but much unpleasantness with others, indisposition, loss of work, plots and schemes and danger of false reports and scandal. A child born on this day will have plenty of energy and perseverance, but will have many troubles to fight against; will suffer much at the hands of others, and at times be very erratic and impulsive.

4. THURSDAY. (Ruled by Jupiter). ♃ in ♏, □ ☉, * ♄. A changeable year, some financial benefits and gain through friends, but unfavourable changes, trouble through superiors and loss of employment. A child born on this day will be popular with many, should always remain in employ, and be very careful in dealings with superiors.

5. FRIDAY. (Ruled by Venus). ♃ in ♏, △ ♃. A fairly successful year, with changes and benefits through elders. A child born on this day will be steady and trustworthy, will gain through elders, but should avoid being too impressionable.

6. SATURDAY. (Ruled by Saturn). ♃ in ♏, △ ♀, * ♄. A successful year for business, financial and social matters, dealings with superiors and improvement of position, but many little trials and irritating experiences are likely. A child born on this day will be clever, artistic, popular and respected, but will suffer many little trials and troubles and often be involved in little difficulties, but which he will eventually overcome.

7. SUNDAY. (Ruled by Sol). ♃ in ♏, * ☉, * ♄, △ ♄. A favourable birthday with changes, journeys, new work and plans, gain through superiors and improvement of position, and much success in life. A child born on this day will be clever, intelligent, original and intuitive, will rise in life, be popular and esteemed, and gain much through superiors.

8. MONDAY. (Ruled by Luna). ♃ in ♏, 8 ♄. An unpleasant year, danger of losses, disputes and accidents, and illhealth. Some little social benefits. A child born on this day will be rash and impetuous, quarrelsome and selfish, and will have many troubles and trials in life.

9. TUESDAY. (Ruled by Mars). ♃ in ♏, ☿ ♄, □ ♀. A changeable year, some benefits, both social and financial, but danger of disputes and litigation. Trouble is also shown through the opposite sex. A child born on this day will be rash and careless, often involved in trouble and disputes with others, and should be very careful in financial affairs. He will gain much success eventually.

10. WEDNESDAY. (Ruled by Mercury). ♃ in ♏, ☿ ♄, □ ♄, 8 ♄. An evil anniversary, disputes, financial losses, litigation, indisposition, bereavement and a multitude of troubles will fall to the lot of that person whose anniversary falls hereon. A child born on this day will have a hard lot in life, be subject to all the troubles and trials which flesh is heir to, and will probably lead a wandering and erratic life.

11. THURSDAY. (Ruled by Jupiter). ♃ in ♏, * ♄, ☿ ♄. A successful year, with changes, benefits in work and business, social and financial gains and benefits through the other sex. A child born on this day will be clever, popular, well esteemed and generally successful in life.

12. FRIDAY. (Ruled by Venus). ♃ in ♏, * ♄. A favourable anniversary, travel and changes, benefits in occupation, improvement in circumstances, but slight danger of accidents. A child born on this day will be clever, original, and inventive, popular and successful, but inclined to be somewhat rash at times.

13. SATURDAY. (Ruled by Saturn). ♃ in ♏, △ ☉, △ ♄, △ ♄. A favourable birthday, with many changes, travel and alterations in affairs, gain in employment and many benefits through superiors. A child born on this day will be active, energetic, successful in life, in life, popular, and will have many experiences of a favourable nature.

14. SUNDAY. (Ruled by Sol). ♃ in ♏, * ♄. A changeable year, some benefits through superiors, gains and successes, but slight indisposition, unfavourable changes, and many little troubles and trials to contend with. A child born on this day will be active and successful, will have many difficulties to fight against but should eventually be able to overcome them.

15. MONDAY. (Ruled by Luna). ♃ in ♏, △ ♃. A changeable year, trouble in money matters and litigation, benefits through elders and some recognition. A child born on this day will be rashly inclined, extravagant over money, but will gain in the employ of others, and be very trustworthy and prudent.

16. TUESDAY. (Ruled by Mars). ♃ in ♏, □ ♄, □ ♄. An unfavourable year, danger of disputes, accidents and indisposition, financial losses and many troubles. A child born on this day will be rash and hasty, extravagant and impulsive, will often be involved in disputes with others and be generally unlucky.

17. WEDNESDAY. (Ruled by Mercury). ♀ in ♉, ♀ ♄, ♀ ♀, ♀ ♀, ♀ ♀. A variable year, changes and financial benefits, gain through others, but danger of indisposition and reversals. A child born on this will be clever, artistic and popular, will have many troubles and reversals in life and many difficulties to fight against, but eventually succeed.

18. THURSDAY. (Ruled by Jupiter). ♀ in ♉, ♀ ☉, ♀ ♀. A favourable year, new work and undertakings, changes and improvement in position, great gains and benefits through elders. A child born on this day will be active, energetic, popular, successful in life, and will make much headway.

19. FRIDAY. (Ruled by Venus). ♀ in ♉, ♀ ♄, ♀ ♀. A fairly successful year, social and financial benefits, with improvement of position, some changes and little reversals and worries. A child born on this day will be clever, original and advanced, very popular and successful, but will have many little troubles, trials and drawbacks to contend with.

20. SATURDAY. (Ruled by Saturn). ♀ in ♉, ♀ ☉, ♀ ♀. An unfavourable year, many losses and troubles, indisposition, and danger of scandal and loss of repute. A child born on this day will be hasty and sarcastic, often in trouble with superiors, but should remain in employ and never undertake work on own responsibility.

21. SUNDAY. (Ruled by Sol). ♀ in ♉. A quiet birthday, little worries and annoyances, but nothing important. A child born on this day will have a quiet career, but will have many little troubles to contend with.

22. MONDAY. (Ruled by Luna). ♀ in ♉, ♀ ♄, ♀ ♀, ♀ ♀, ♀ ♀. A fairly successful year, with changes, social and financial benefits, travel, and improvement of position. A child born on this day will be clever, original, intelligent and possess gifts of no mean order. He will be popular and esteemed.

23. TUESDAY. (Ruled by Mars). ♀ in ♉, ♀ ☉, ♀ ♄, ♀ ♀. A dangerous year, accidents, indisposition, disputes and bereavement are indicated. There will be also important gains and improvement in position. A child born on this day will be rash and unruly, often in trouble with superiors, will be extravagant in financial affairs and involved in grave troubles at times. At the same time he will make his way through the world and be successful.

24. WEDNESDAY. (Ruled by Mercury). ♀ in ♉, ♀ ☉, ♀ ♄, ♀ ♀, ♀ ♀. A very evil anniversary, troubles, indisposition, grief and bereavement, danger of loss of position, disgrace and reversals. A child born on this day will be heavily handicapped through life, health and environment being great drawbacks to success. If a female should be discreet in dealings with the other sex.

25. THURSDAY. (Ruled by Jupiter). ♀ in ♉. A quiet birthday, some little changes. A child born on this day will have a very quiet life, and not attain to any great position.

26. FRIDAY. (Ruled by Venus). ♀ in ♉, ♀ ♄, ♀ ♀, ♀ ♀, ♀ ♀. A changeable year, some benefits, changes, and successes, but many minor troubles and reverses. A child born on this day will be clever and original, but will have many troubles in life and will not make a very great mark.

27. SATURDAY. (Ruled by Saturn). ♀ in ♉, ♀ ☉, ♀ ♄, ♀ ♀, ♀ ♀. A variable year, some gains and successes in employ, social and financial benefits, but danger of loss of work, indisposition and many troubles. A child born on this day will be popular and respected, but should always remain in employ and act carefully in dealing with superiors.

28. SUNDAY. (Ruled by Sol). ♀ in ♉, ♀ ♄. A successful year, changes, improvement in position, benefit through the other sex and financial gains. A child born on this day will be active, clever, intelligent and trustworthy, and will rise in life.

29. MONDAY. (Ruled by Luna). ♀ in ♉, ♀ ♄, ♀ ♀, ♀ ♀. An evil anniversary, danger of accidents, financial losses, disputes and litigation. A child born on this day will be rash and hasty, very extravagant, careless in money matters, and often involved in troubles and litigation.

30. TUESDAY. (Ruled by Mars). ♀ in ♉, ♀ ♄, ♀ ♀, ♀ ♀. A most unpleasant year, many troubles, trials, and changes of fortune, illhealth and bereavement. A child born on this day will have a hard struggle in life, many drawbacks and hindrances to contend with and will never rise to any position in life.

Review.

THE KEY OF SOLOMON THE KING. New Edition, £1 1s.

The great demand even in the 20th century for magical works undoubtedly proves that the interest taken is greatly increasing. Messrs. Kegan Paul & Co., who are fully alive to these requirements have now re-issued that excellent work, "The Key of Solomon the King" (*Clavicula Salomonis*) by McGregor M. Mathers, from the contents of which we cull a few points which must certainly prove how very interesting this book is. It should be in the hands of all persons, whether their taste is for magic or only of an enquiring nature.

The Key of Solomon, save for a curtailed and incomplete copy published in France in the 17th century, had never been printed, but for centuries remained in manuscript form inaccessible to all but a few fortunate scholars to whom the inmost recesses of the great libraries were open.

The fountain head and storehouse of cabalistic magic, and the origin of much of the ceremonial magic of mediæval times, the "Key" has been ever valued by occult writers as a work of the highest authority. There are scores of magical talismans, pentacles and other illustrations. Experiments of invisibility and how they are performed. Experiments of seeking favour and love. Of incense, suffumigations, perfumes, odours and similar things used in magical art. Of places wherein one may conveniently execute the experiments and operations of the art of the holy pentacles and medals, and much more interesting matter as constituting King Solomon's Book of Wisdom.

The work is published at £1 1s., or post free, £1 1s. 6d., and can be obtained of W. FOULSHAM & Co., 4, Pilgrim Street, London, E.C.

The Occult Power of Numbers.

II.—THE NUMERICAL VALUE OF NAMES. By "NUMERATO."

HERE has been a good deal written in these pages on the calculation of lost horoscopes, and it is, in my opinion, quite conclusive that the numerical value of names will often yield sufficient evidence to frame an estimated horoscope. We have seen in the last issue how the planet corresponding to the name number always holds a very prominent position in the horoscope at birth, and I have, therefore, every confidence in placing before my readers the fact that an estimated birth can be obtained by reference to the numerical value of the name.

The numerical values of the three names "William Ewart Gladstone" are 1, 9 and 8. Turning to the horoscope we find the Sun, whose number is 1, rising on the ascendant, $\text{♂} = 9$, ruler of the midheaven, and Saturn $= 8$, ruler of the rising sign.

In the case of P. B. Shelley, the poet, we have the three numbers 9, 4, 1. Mars $= 9$ ruled the midheaven, Uranus $= 4$ was conjoined with the Sun, and the Sun $= 1$ was ruler of the decanate which ascended.

The name values of the late C. J. Rhodes are 4, 3, 2. The Sun $= 4$ ruled the decanate ascending, Jupiter $= 3$ was ruler of the horoscope and rising at birth, the Moon $= 2$ was angular in its own sign Cancer.

The numerical value of "John Bright" $= 3, 2$. Jupiter $= 3$ was rising at birth, and the Moon $= 2$ was ruler of the ascendant.

The value of the names of Mr. A. J. Pearce, the talented Editor of Zadkiel's Almanack, is 5, 3, 5. Mercury $= 5$ is rising at birth, and Jupiter $= 3$ rules the ascendant.

The value of the names Joseph Chamberlain $= 5, 9$. Mercury $= 5$ ruler of the ascendant and also rising, Mars $= 9$ rising in the ascending sign.

In a back issue of THE MESSENGER we gave an estimated horoscope of Mr. Winston Churchill. According to the numerical value

of his names 4, 9, 3, 5, it seems that our figure is correct. $\odot = 4$ was rising at birth, $\text{♂} = 9$ was ruler of the ascendant, $\text{♂} = 3$ was between the Asc. and M.C., and $\text{♀} = 5$ was ruler of the midheaven and also rising.

Instances like this can be numbered indefinitely, but those I have given go to prove the existence of a principle and show that the theory I have propounded is based on natural laws.

Another system of numerical astrology is to be found in "Kabalistic Astrology," by Sepharial, which can be obtained from the publishers of THE MESSENGER, price 2/10 post free, but in this the name value is reckoned in quite another way, and additional factors, the degree and sign of the Sun's place on the birth day have to be taken in account. This system of numerical astrology must form the basis of a series of articles at a later date.

For the present we can sum up the chief facts concerning the numerical value of names.

First, that each name, both Christian and Surname, has a numerical value obtained by adding the value of each letter in such name and then reducing the total down to one figure. This numerical value corresponds to a planet which in the horoscope of birth holds a prominent position. When all the names are taken into account it is possible therefrom to obtain the estimated horoscope by reference to the numerical value of such names and their planetary counterparts.

(To be continued.)

We are strong as we ally ourselves with the laws of nature, and weak as we disobey or disregard them.

He who lives for others will have friends, but he who lives for himself must not complain when he finds the world forsaking him.

A Dream of a Murder.

I.—The Murder and the Shot.

It is dusk. I can see no lights. Something inwardly tells me to fix my eyes before me. I see nothing but mist. Restlessly looking to right, then left, I get impatient; but am compelled, as it were, to gaze against my wish. Gradually, in the centre of the mist, figures begin to shape themselves. Several forms are huddled together. What is it? Yes! No! Yes! Yes, it is! It is a man struggling with three others. Can he throw them off? It is doubtful, judging by the swift movements of all and the swaying and bobbing. I see it is a struggle for life. He has nearly succeeded in throwing off his assailants, but one of the figures step back leaving one on either side gripping the man by the arms. The one who has stood away draws a revolver and fires point blank at the man. He is dead. His head falls upon one side as he throws up his arms in the air whilst falling backward into the arms of his assailants who, letting him fall gently to the ground, hastily disappear. The smoke from the revolver spreads and thickens, entirely blotting out the scene. But only for a moment; for it vanishes as rapidly, showing the murdered man lying alone—face upwards. Then slowly the mist returns and blots out the whole.

II.—After the Shot.

Slowly the mist rises like a curtain, and my spiritual guide takes me nearer the scene. We are on a landing. He places me with my back to a door that is almost closed, and on my right hand is a room with the door wide open. Standing just inside the doorway is a man with the smoking revolver in his right hand, which is hanging down his side. Facing this door is a flight of stairs which lead up to the floor above, the bottom two or three steps of which curve so as to be directly facing me. A man is coming down this flight of stairs with something on his arm. As he passed I tried to step back, whereupon my guide seemed to tell me not to fear them, and reminded me that I was there in spirit, not in flesh. This man passed to my left; and I then saw that the murdered man was lying on the landing, over against the rail, with his head at the top of a short flight of stairs and his feet pointing to the front room. At this moment a flood of moonlight fell upon the stairs lighting up the whole scene. The man who had come downstairs held in his hand a sheet with which he proceeded to cover up the body. Somehow it would not spread properly, for he made three or four attempts before the prostrate form was covered to his satisfaction. During this proceeding I was able to give the man attention. He was tall, 5ft. 8in. to 5ft. 10in. in height, of medium build, upright as a soldier, fair hair and moustache, age about 28 to 32, dressed as follows: Brown bowler hat, brown covert coat (buttoned right up), grey trousers, buttoned boots, a stand-up collar (with just

the points bent over), and a bow. I turned then to the other man who was much older than his companion. The moon was full and shone likelikelight full down upon him as he stood. I drank in every detail. In age he was about 45 or 50, with thin black hair parted down the middle, and a black moustache trimmed short; his head was round with a square face, upon which was a smile of cynical satisfaction. His glittering eye told only too plainly how he hated the dead man. He was rather heavily built, about 5ft. 3in. to 5ft. 4in. in height, dressed in a morning suit of splendid black Vicuna cloth, and a pair of lace-up boots, also of good make, a collar like a Randolph with the corners rounded, and a small knot tie completed his attire; except for the fact that he wore a black mourning chain with gold fittings. Being well groomed he appeared to be in a much superior social position to his associate. The well-dressed man's lips moved as though giving orders; then his companion with the brown coat took off his hat and bent his head slightly over the head of the prostrate form. I seemed to feel the door behind me open, then a form glided between myself and the wall. I turned my head to the left to see who it was; but the figure appeared to be covered with a cloak and creeping in the shadow. I could not get a good view of them. Something seemed to tell me it was a woman, but whether such was the case or not I cannot say. From the landing upon which we stood there ran some six or eight stairs downward. Opposite these was a door, closed. The figure pushed the door open and entered; but after staying a moment or two came out and descended the stairs leading to the street.

During the whole of the time the third party was going neither of the other two moved. After the door was closed the two men went into the front room. The light being hid by a cloud I could not see them distinctly as they passed me on their way to the street. Just as they had left, the cloud passed away from the face of the moon, whose soft silvery light again poured down the staircase bathing the whole scene with her beautiful light. As I looked up at the beautiful heavens with the bright shining stars dotted around the moon, then down at the corpse at my feet, the awful stillness seemed to permeate me. The silent prayer that the murderers should not escape was stayed when I gazed upward again at the glorious light, for it inspired me with the thought that although they thought themselves alone God had sent me there to be a witness.

Slowly the mist rolls down again hiding everything from view, and as it slowly rises the scene is changed.

(To be continued.)

There are two kinds of love—the beautiful worship that finds its reward in constant service, and the little selfish affection that rewards itself by demanding servitude.

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OLD MOORE'S Monthly Messenger

A Forecast of the World's Fate and Fortune.

No. 3. VOL. III.]

DECEMBER, 1909.

[TWO PENCE.]

Old Moore's Monthly Outlook.

The Sun's Entry into Capricorn.

The Sun reaches the lowest point of its southerly declination, and enters the first point of the sign Capricorn, at twenty minutes past eleven on the morning of Dec. 21st, when the sign Pisces will be rising; and the Sun elevated above all the heavenly bodies in powerful trine aspect with the Moon. This is an extremely favourable indication, and denotes a more successful time for the country. Mars and Saturn rising in Aries, the ruling sign of England, points to rioting and violent scenes among the people, and being in square to the planet Mercury and Uranus in the eleventh, denotes a great outcry against the Lords. The elevation of the Sun denotes increased power to the people and many benefits to the nation. The Moon in the second in trine to the Sun is favourable for the Exchequer, a large increase of receipts being shown, benefits in trade, and a much better outlook generally. Railway troubles are shown, accidents being denoted, for Mercury, ruler of the third, is in square to Mars. Neptune in the fifth heavily afflicted is bad for morality, and much crime against women and children will come to light.

The Sun, ruler of the sixth, shows an increased and powerful Navy, better conditions therein, and the health of the community will be good. Jupiter in the seventh in square and opposition to five planets in cardinal signs warns the Government to guard against international complications and danger of war. There will be many sudden and terrible deaths, much mortality, and an increased death-rate. Mercury, in the eleventh, much afflicted, shows angry disputes and altercations in the Commons, and the indications of a dissolution are very strong. Venus, in the twelfth, is good for hospitals and institutions, and many benefits will be received by them.

United States.

At Washington Sagittarius rises, and the ingress takes place in the first house, trine Moon in the fifth. This is favourable for the prosperity of the States. Earthquake shocks are threatened, and there is also danger of mining disasters. The birth-rate will increase, and theatres and music halls will have a most successful time. Fluctuations in financial affairs will occur, and some danger of a panic at Wall Street is shown.

Some strange deaths will occur, and there will be heated debates in the Senate. At San Francisco, Scorpio rises, and Mars and Saturn are conjoined in the sixth house, denoting a serious epidemic in that city. Naval disasters are also shown.

China and Japan.

At Pekin Mars and Saturn are close to the meridian, a warning to the rulers and great men of that country. Assassinations and incendiarism are to be feared. At Tokio, railway and shipping disasters are threatened, also seismic troubles and fires.

India.

At Calcutta Mars and Saturn are elevated not far from the cusp of the eleventh house. Danger of lawlessness is still rife, also of outrages and incendiarism.

Australia.

Railway accidents are threatened in Melbourne and vicinity, and danger to shipping off the coast. Trade will improve, and the general outlook for the Colony is good.

Capetown.

At Capetown Mars and Saturn will be rising, pointing to much excitement in the Colony, disturbances and incendiarism. Trade will improve, and exchequer will benefit. Floods are shown in places.

Jamaica.

At Kingston the Sun rises in trine with the Moon, an augury of success for the Island. Storms are threatened off the coast. The birth-rate will increase. The Governor will be popular. Some strange deaths from drowning will occur.

Europe.

Serious troubles are threatened in Russia, for Uranus culminates at the moment of ingress, a warning to the Czar and his Ministers. At Constantinople the same position is evil for the Sultan, who will have to safeguard his person; but as the Moon

rises in trine with the Sun, a much more favourable period is shown for the Turks. At Berlin Mars and Saturn are very close to the ascendant, pre-signifying much unrest and a warlike tone among the people. Epidemic disorders should be guarded against.

Special Predictions.

Seismic troubles are threatened in 31 E., also from 68 to 72 W. This latter meridian runs through Hayti and South America. Serious troubles are threatened in Central Europe, for Mars and Saturn will be rising at the moment of ingress.

Stock Exchange.

At this time every year all Stock Exchange interests are resting till the new year. Those that wish to pick up cheap lots for investment should buy Provincial Brewery Preference Shares, but leave the big City ones alone. Spiers and Pond's at their low prices should pay for a year's keep.

The National Astrological Society of the United States.

This society was incorporated Sept. 14th, 1909, under the laws of the state of Minnesota, incorporated as a religious and reformatory society. Any one of good moral character, who desires to join the society can do so by following the above directions.

The society is incorporated for the purpose of teaching and demonstrating planetary influence, and to protect its members from prosecution. It has the power to ordain those who are worthy of it; but the by-laws will not allow it to ordain anyone except they are able to demonstrate that they are thoroughly capable of demonstrating the truth of astrology, after having made diligent study of it, and only such as are honest and conscientious in every way. All money paid for membership certificates is kept for the purpose of protecting its members, paying current expenses, etc. No officer can receive a salary, the secretary receives a stipulated fee for issuing certificates and keeping records.—*The Adept*.

Daily Guide for Business and Pleasure

DECEMBER, 1909.

Astronomical Phenomena

FOR DECEMBER, 1909.

1	2 ♀ 3	A very good day for travel, changes, and dealings with other sex.
2	14 58	Deal with superiors, attend to important matters and push business.
3	27 31	A quiet day. Do nothing of any importance.
4	9 ☿ 47	An evil day for all purposes; act discreetly.
5	21 49	<i>Sunday.</i> Visit friends, but act with discretion.
6	3 ♀ 43	Deal with superiors midday. Avoid disputes afternoon.
7	15 33	Attend to important matters in a.m., and correspondence in afternoon.
8	27 24	An unimportant day. Safeguard the health.
9	9 ♀ 19	Deal with elderly people, but avoid females.
10	21 22	Travel and change in the a.m. and ask favours.
11	3 ♀ 35	Deal with the opposite sex, travel and recreation in the p.m.
12	16 1	<i>Sunday.</i> Travel, change and visit friends.
13	28 40	A good day for correspondence, business and seeking work.
14	11 ☿ 33	An evil day. Avoid disputes, losses and accidents.
15	24 40	A doubtful day. Act discreetly in all matters.
16	8 ☿ 1	Act discreetly up to 3 p.m. Then attend to important matters.
17	21 34	Deal with superiors and ask favours about noon.
18	5 ♀ 18	A changeable day. Attend to correspondence.
19	19 13	<i>Sunday.</i> A good day for visiting friends.
20	3 ♀ 18	An evil day for all purposes; act very discreetly.
21	17 31	Evil for all purposes. Be very careful in dealings with others.
22	1 ☿ 50	Deal with superiors and push business.
23	16 12	A changeable day until 3 p.m. Then visit friends and entertain.
24	0 ♀ 34	An unfortunate day for all purposes.
25	14 51	<i>Christmas Day.</i> Of thine abundance give to him that needeth.
26	28 59	<i>Sunday.</i> A quiet day. Act discreetly at night.
27	12 ☿ 53	A very evil day. Avoid disputes, quarrels, accidents and excesses.
28	26 30	A quiet day. Study and improve the mind.
29	9 ♀ 47	Avoid accidents. Ask favours.
30	22 43	A changeable day. Act discreetly.
31	5 ☿ 19	Act quietly until noon. Then attend important matters and ask favours.

Moon's Phases.

Last Quarter,	4th ...	4h. 12m. aft.
New Moon,	12th ...	7h. 59m. aft.
First Quarter,	20th ...	2h. 18m. morn.
Full Moon,	26th ...	9h. 30m. aft.

Planetary Positions.

- ☉. The SUN is in Sagittarius, enters Capricorn on December 21st at 11.20 a.m.
- ☿. MERCURY is in Sagittarius, ☉ ☉ on 3rd, then an evening star rest of month; enters Capricorn 15th.
- ♀. VENUS is an evening star in Capricorn, enters Aquarius on 5th.
- ♂. MARS is an evening star in Aries, in conjunction with Saturn on 29th.
- ♃. JUPITER is an evening star in Libra all the month.
- ♄. SATURN is an evening star in Aries.
- ♅. URANUS is in Capricorn all the month.
- ♆. NEPTUNE is in Cancer all the month.
- ☾ The following table gives the Moon's position at noon on each day.

20, 21	Aries	6, 7, 8	Libra
22, 23	Taurus	9, 10	Scorpio
24, 25, 26	Gemini	11, 12, 13	Sagittarius
27, 28	Cancer	14, 15	Capricorn
1, 2, 3	} Leo	16, 17	Aquarius
29, 30			
4, 5, 31	Virgo	18, 19	Pisces

Weather Forecast.

The month opens with mild genial weather, windy 3rd, stormy 6th, cold with downfall 9th, variable for some days. Violent gales are threatened about 20th, 24th, 26th and 29th, the last named especially, as Mars is conjoined with Saturn. End of month wintry.

Horoscopes of Notable People.

HARRY HOUDINI: World's Handcuff King. By "EUODAO."

THE subject of my sketch for this month is that of a man who has thrilled the world by his daring and mystifying feats. I don't pretend here to try to unravel his mysteries, which have baffled the skill and ingenuity of the world's greatest mechanics and detectives. Many theories have been propounded as to how he does his feats, but what is the correct one? Ah! that is the rub. I

propose now to attempt to give you all his horoscope reveals to me, but it will rest with yourselves what conclusions you draw as to his secrets. Though Houdini has been inspired by the feats of his predecessors, chief of whom stands Robert Houdin, from whom Houdini takes his name, he is not content to pursue their beaten tracks, but must cut out one for himself. The ☉, ♀ & ♀ in ♈, together with five planets in fiery signs, are responsible for this; for they not only show him to be a lover of independence, having a fondness for his own way, but also a pioneer who prefers to go straight to the bottom of things.

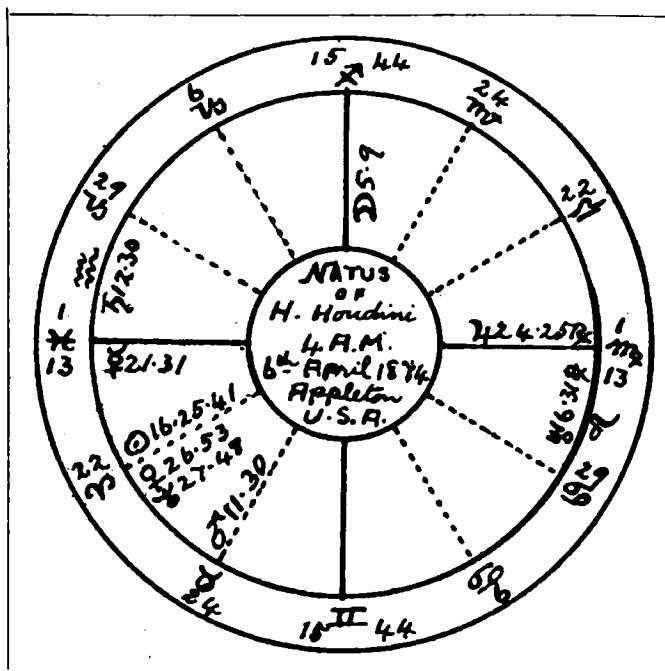
The three qualities, Cardinal, Fixed and Common, being almost equally balanced, shows a fine harmony to exist between the sensory, motor and brain nerves; also between the three different kinds of motion, as

follows: (1) motion free from rotation; (2) motion, rotary or vertical; (3) motion, vibratory or rhythmic. All of these are likely to be requisitioned by our subject in the freeing of himself from things which bind his person; but as three out of the four fixed signs each contain a planet, chief of which is the powerful Mars, I judge the fixed quality to predominate. Thus we have the

rotary or vertical motion strongest, and the motor nerves controlling the muscles of the throat (♂ in ♈) back (♄ in ♏)—the principal one being the latis-simus dorsi—calves and ankles (♂ in ♎) and as Mars occupies the central or apical position between Saturn and Uranus—which are respectively in fixed signs—and is placed in

a sign (♏) eminent for its bestowal of will-power, concentration, and magnetism, I consider it the seat of power which controls the contractions and movements of the muscles and organs above enumerated.

The mutable sign Pisces rising confers upon him a very plastic and adaptable body, well attuned to rhythmic, vibratory and symmetrical movements, while Mercury rising in Pisces, gives him a well-proportioned physique, lithe and athletic. The Pisces influence seems to indicate that his fate does



not altogether lie in his own hands (though it shows he will create his own dignity), but in some impelling force which goads him on.

The rising position of Mercury, which rules the cerebro-spinal system, I deem to be one of the most formidable influences in this horoscope, for it not only shows a fine sympathy existing between mind, hands and tongue, but also a very mercurial, active, resourceful, and fertile mind, capable of mastering almost anything, and having the ability to analyse and take in at a glance what his personal needs of environment requireth of him. It will be impossible for him to remain long inactive; he must ever be planning new schemes, devices, and mysteries, which call for ingenuity and manual dexterity. His thoughts, which are of the inventive order, move with lightning-like rapidity on the wings of intuition. This angular position of Mercury in Pisces shows great power of memorising,* and a special aptitude for foreign languages. Is it a coincidence or what, that Houdini, like Natus in last month's O.M.M.M., is also a master of seven languages? They both have Mercury angular in Pisces. [No, a fact.—ED.]

The ♃ in ♄ in the 9th, ♄ ♃ ♀ ♃, shows not only a very strong personality, but also an unique one; one of force, energy, ambition, and self-reliance. The 9th house influence shows his mind to be very ingenious, inventive, and fond of investigating new things. The square of Mars, Saturn and Uranus, will render him scientific, methodical; will also make him confident and determined, firm in opinions and impatient of contradiction. As a touch of nervous irritability is shown, he will manifest under provocation a bluntness of speech.

♃ in ♄, ♃ in ♄ ♄ ♃ in the house of Magic, with ♀ rising in ♄, will make him an omnivorous reader of books on all forms of Magic, ancient and modern. ♀ in ♄ enabling him to absorb much therefrom, though ☉, ♀ & ♀ in ♄ will only allow him to utilise such as a foundation to build upon.

♃ in ♄ 12th gives him much ability for research work in the above line; in fact, the good aspect between Sun, Moon and Saturn, will make him most patient, persevering, persistent and indefatigable in all matters requiring much thoughtful research. The opposition of ♃ & ♄; ♃ ♄ ♄ & ♀ ♃, & ♀ ☉ ♄ will enable him to give original contributions bearing on research work connected with some form of occultism or magic.† But as ♀ lord of 7th is in 8 ♄, ruler of the 10th, & ☉ ♄, his writings are likely to be unpopular to the ordinary individual. At first glance it would seem that he would meet with monetary loss with his writings, but when we look closely we find that though his ruling planet Jupiter is in opposition to Mercury, they are in mutual reception with each other. Now this greatly nullifies the evil influence of the opposition, and as the Moon rules 5th and is in trine to Uranus and quintile Jupiter, I should predict success and gain through his writings. Jupiter, ruler of the 10th in the 7th (the house of the public), shows that his ambition is to occupy a prominent place in the public eye. He certainly will be able to hold the public, as ♃ 8 ♄ gives him much personal magnetism, and a strong mesmeric faculty. He may also have the gift of clairvoyance or clear seeing. Some may see in this occult aspect a clue to his *modus operandi*.

Saturn in the 12th, in the scientific and humane sign ♄, points to another side of his nature which the public little know. Despite his ambition to shine before the public, there is also a strong inclination for solitude and the life of the recluse. For it is in seclusion, when shut off from prying eyes, he will love to probe and experiment with things which call out his inventive faculties.

His ruling planet in the sign of its detriment in opposition to Mercury, shows the sceptical element to be ruling strong within him; everything must come to the scratch line of criticism, reason and evidence, before he will have anything to do with it. This influence will also cause him to suffer from

* We find proof of this power in his being conversant with every regulation police handcuff and leg-iron in the world.

† He has written a book, "The Unmasking of Robert Houdin," which comprises twenty years' research into the history of Magic.

libels, slanders, dishonesty, misrepresentation, and underhand dealings. It will be with the greatest difficulty he steers clear of litigation.

4 8 ♀, ♀ in 12th, 8 ♀, □ ♂, & ♂ □ ♀, are very strong testimonies of imprisonment. According to Indian astrology, he will be shut up in a fortress, but will have the satisfaction of knowing he will be well taken care of. I think it cannot be gainsaid that he has had many incarcerations in places of like nature, but, happily, they have been purely of a voluntary and temporary nature.

The Stellium ruling the house of finance promises him much gain and success in life, and as Mars is in Taurus it will make him an energetic and persistent worshipper of the golden calf or the almighty dollar. As Taurus rules the throat, it shows that speech will enter largely into his bids for fortune. He will be shrewd and diplomatic, and well able to argue; in fact, the person who tries to talk him down will have a harder task than he bargained on. As the Sun is in the sign of his exaltation, in * ♀ & △ M.C., it indicates gain through the friendship of famous and notorious people. But Mars is placed in the 2nd house, conferring great power to carry his plans and ideas into practical execution, and the will to encounter and overcome obstacles, and even plenty of money. The affliction of ♂ by 4, ♀ & ♀ will, however, cause it to have a melting way with it. ♀ in ♀ 8, ♀ in ♀ 12th and 6th houses, points to sudden and unexpected losses in connection with societies, companies, places of entertainment, servants, employees, and inferiors. While it is shown he will meet with much enmity, criticism, and opposition, I judge that the elevated position of the Moon in the decanate of Jupiter, in benefic aspect to the malefics ♀ & ♀, which are in opposition, will enable him to overcome it all. He may confidently look to improving his position in spite of all his enemies may say or do.

The position of ♂ in 8 (fixed sign) □ ♀ in ♀ (fixed sign ruling theatres) will cause him to encounter enemies on the stage, who, with Shylock vindictiveness, will attempt to render him *hors de combat*. Because of this,

he will ever have to be on the *qui vive*, so as to be able to frustrate any of their diabolical plans. It is advisable that he keeps a close eye on the region of his throat and heart.

Six planets in cardinal and mutable signs shows a restless life and much moving about. Mercury rising in Pisces with Moon in Sagittarius in the 9th unafflicted, indicates a great love for travel and signifies many changes and long voyages of a fortunate and lucrative nature. Danger is never likely to attend any of his voyages.

Our Friendship Column.

THE object of this column is to bring together kindred spirits and open up communions which will be of lasting benefit to the participators; and, as friendship shuns disguises, we ask that in every case the name and address shall appear with the invitation. As, however, some readers may desire to make use of this column under an assumed name, or by the use of initials only, we have decided to treat such requests as advertisements, for which a prepaid charge of one shilling for every two lines will be made.

INVITATIONS.

MALE, 18, would like to correspond with either sex between the ages of 17 and 24 who has the Sun in about the 18 degrees of ♀, ♀, or ♀.—G. HILLARY, 119, Clayton St., Nelson, Lancashire.

LADY, ♀ rising, ♀ in ♀, ☉ in ♀, seeks gentleman friend with ♀ or ♀ rising, ☉ and ♀ in ♀. One far advanced in occultism, and of advanced views preferred.—E. MAY, c/o S. E. Allison, 2, St. Peter's Buildings, Bournemouth, Hants.

FRIENDS of Mr. Benjamin Judkins will be pleased to learn that he is now editing *The Eden Zephyr* at San Diego, California, U.S.A. Those who had the good fortune to meet him in London will remember what a staunch supporter of astrology he was, and will wish him success in his new sphere.

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Old Moore's Table Talks on the Stars.

III.—MORE WELL-KNOWN GROUPS OF STARS.

HAVING chosen the position of the great circumpolar constellations, we will now turn our attention to some other large groups at a distance from the Pole Star.

First of all, we have the Great Square of Pegasus, which can be found by drawing an imaginary line from the Pole Star over the top of Cassiopeia, and continuing it as far again. We then reach four stars in the shape of a large square. This is not a circumpolar group, for in these latitudes it rises and sets daily. It cannot be seen very well during the spring and summer, but in autumn and winter it forms a very conspicuous group which can be easily recognised. There are a number of stars within this circle, perhaps about thirty; but it has been said that in southern latitudes where the skies are clear no fewer than 102 can be counted.

From the lower left hand star of the square draw a curved line underneath Cassiopeia. This line will run through two very bright stars in the constellation of Andromeda, and it ends in the centre star of a little curve of three stars in Perseus. Extending the line through this curve somewhat sharply we come to one of the most exquisite gems in the northern heavens—Capella.

Now, taking these same three stars of Perseus again, and extending the curve in the opposite direction, we come to one of the richest portions of the heavens, a part crowded with stars of all conceivable magnitudes and colours. A small telescope or opera glass directed to this portion of the sky will reveal something remarkable.

Continuing this line we come to a well-known group of stars, the Pleiades, commonly known as the "Butcher's Cleaver," a group shaped very much like a chopper. These are not always visible, for they rise and set daily. They are best seen in the north-east in September; in January high

up in the southern sky; and in March in the north-west, just after sunset.

Viewed with the naked eye this little group is found to consist of nine stars. Some people with good vision can observe ten. The telescope reveals an astonishing number. A low power will increase the number to thirty. Gallileo saw more than this with his first telescope, while glasses of high power largely increase this number. As a matter of fact, no fewer than 625 have been counted with the aid of a powerful telescope. Viewed through an opera glass it forms a pleasing spectacle.

The Pointers of the Great Bear—the two stars which are used to find the Pole Star, can be again brought into use in finding the constellation of Leo, the Lion. If we draw a line through them in the opposite way from that used to find the Pole it will bring us right into the centre of that constellation. In this group we have the fine first magnitude star Regulus. It is one of a series of stars forming an object shaped very much like a sickle. This point has some claim to our notice, for it is the point from which one of the great meteoric showers diverges.

The tail of the Great Bear, when prolonged with a continuation of the curve it possesses, leads to another brilliant star known as Arcturus, the principal star in the constellation of Bootes. While in the vicinity of this constellation lies the circular group of the Crown, or Corona Borealis.

In the summer evenings when the Crown is over head a line from the Pole star through its fainter edge and continued nearly to the southern horizon meets a brilliant red star, Cor Scorpionis, or the Scorpion's Heart, better known as Antares, which we are informed was the first star mentioned as having been seen with a telescope in the day time. All these groups can easily be found by following the instruction given, and as we said in our last paper, the key to all the other constellations, is the Pole star.

Concerning Reincarnation:

SOME FACTS, THEORIES AND FALLACIES. By W. H. EDWARDS.

(Continued from last month.)

IN regard to the bearing this experience has on re-incarnation, it seems a perfectly rational inference that as extremely wicked and selfish persons pass on to the life beyond, and, realizing their power as spirits, do dominate mortals by obsessions and close association, through having no knowledge of subsequent consequences, finally are forced to return to earth as a new born infant to learn these immutable laws, which are called the Great Principles of God. Swedenborg states in his "Heaven and Hell" that some spirits lose all principle of love, leaving only hate. They become sorcerers and sorceresses. Their eyes turn sideways, they learn how to dissolve themselves into a single principle of energy, and enter and utterly dominate the body of another mortal, and entirely superseding the personality of the rightful owner of the body. These, he states, eventually become as skeletons and finally disappear. In conversation with some spirits in regard to this phrase, I suggested here then was the case for reincarnation on all possible grounds. From the religious side it was impossible to believe the Creator would make mistakes; and as chemistry proves that nothing can be destroyed, the inference was conclusive that these bad spirits were probably forced to again return to earth as new born infants to grow up to maturity purged of bad habits. But the awful round of reincarnation as taught in the East, may be true only in regard to those who so firmly imbibe these doctrines, that they actually do have such a series, until they awake to their own powers of Spirit Will, and decide to stop them. There appears to be such a wonderful power and scope for experiment in spirit, that a few generations of life may well account for an apparently deathless Rosicrucian or Mahatma, until they reach their limitations of mortal life. The answer I received was as

follows:—"You have discovered a great secret; from the hells go forth those who are doomed to again become mortal to purge the spirit of the consequences of evil."

Shortly afterwards two Spirits appeared—a male and female. They looked glorious in perfect health and features. Having bowed to me they immediately assumed the forms of two rats; the female a pink one, and the male a black. In a few seconds they resumed their spirit shapes, smiled and bowed again. They then assumed the forms of two eagles, flying through the air and alighting on the top of a high mountain. Again they resumed their natural shapes as before, bowing and smiling. Again they changed to horse and mare, galloping across a wide plain, and again returned to their natural shapes. At the conclusion they stood waiting while I pondered over this unusual entertainment. At last a light broke on my mind, and I exclaimed "I now understand. These were your previous incarnations as animals, and which now as spirits you are able to assume at will." With glorified radiant smiles they acknowledged this was the solution, and waving their heads to me slowly withdrew, having accomplished their mission, and leaving me to record their testimony, which I now gladly do. These then are my facts, which go to show that reincarnation may be true. The theory for such reincarnation is that necessity, experiment, and the mandate of Heaven, may all be reasons for re-birth; while the visions of spirits assuming the forms of lower animals, has solved for me the problem that the animal world has probably been the previous incarnations before reaching the mortal form. Indeed I have had evidence of a very conclusive character that such is really the stage of progression.

The fallacies are that mortal and spiritual life is to be an eternal round of these incarnations, or that certain highly spiritualised

mortals are eternally living on this Planet. More probable is it, that these Mahatmas merely assume temporarily the mortal form, and return to their spirit form and mode, after intercourse with mortals.

The urgent necessity of recurring spiritual or occult phenomena, is to keep religion in the world, and also to purify it. The warring creeds of religion have their re-actions in spirit. The struggle for power goes on after death, and to purify the religious beliefs is the primary object of spirit intercourse with mortals. The present age is the illumination of the Spirit of God by blending all religions in one common Brotherhood, with One Supreme and many christs. The great blot on Christianity is the insistence that God sent but one christ, whose name was Jesus of Nazareth. This is sheer arrogance and ignorance, besides being an outrage on every divinely appointed christ—or annointed teacher—before the time of Jesus, and since. God the Father has in all ages and all countries selected many mortals to bear witness as to the truth of the Mandate of God, and by their endowed spirit gifts were they ever known. The destruction of the cities of the plains has its parallel in the destruction of Messina. And for the same reasons. The christ Daniel read the handwriting on the wall at Belshazzar's feast. Nations are hurled against each other in war by the direct action of vast armies of spirits acting under instructions. To-day England is being tried in the scales. She is spending all her wealth in the purchase of food which should be grown here, and so give physique, employment and happiness to her people. Unless this is done a war will be projected upon her which will see her fleets at the bottom of the sea, and her people rending each other in red revolution. The same mighty spirit force that flung Russia back crippled and beaten, will hurl itself upon England. We have been the chosen people of God to teach civilisation and freedom to other countries. We are fast losing all individual freedom. Our streets swarm with uniformed policemen who should be plowing the land. When patriotism in England was a power there were fewer officials. The slavery of the

Israelites in Egypt is rapidly overtaking this country, owing to the neglect of agriculture on workable lines. The constituencies are deprived of proper representation owing to aliens being sent to take the place of honoured residents. Those whom the gods are about to destroy they first make mad. The signs of madness in this country are many. The disgraceful and ruinous cost of justice in the Law Courts, the senseless and fatal operations in the hospitals, the topsyturveydom of spinster trained nurses teaching mothers how to train their children, while bachelor surgeons are admitted to the most sacred rites of midwifery, are clear signs of national madness.

What I have here set forth is the direct charge brought against our country by spirits who have authority for this warning. Let every occultist who speaks the English tongue unite in one great union to alter this present state of things, and so pass away the great danger that looms large over this land.

[Mr. W. H. Edwards informs us that he is prepared to undertake a series of lectures on "Natural Healing" and "Philosophical Spiritual Action in regard to Mundane Affairs," and is open to engagements. All communications should be addressed to him at 6, Wynnell Road, Forest Hill, S.E.—ED.]

"Might I suggest, sir, as long as I am going to court your daughter regularly that you place a new comfortable armchair in your parlour? I have to work hard at the office all day, and I can't afford to have my framework worn out at night."

W. H. EDWARDS, The Clairvoyant Spirit Healer

May be consulted on all matters of difficulty by correspondence, fee 5/-.

In cases of disease requiring personal treatment and special diagnosis, fee One Guinea. Letters unaccompanied by fee will not receive attention. Address—

6, WYNELL ROAD, FOREST HILL, S.E.

Crystal Gazing and Clairvoyance.

By EDWIN FORREST.

I KNOW that a good many of the readers of our monthly will be glad to see a few lines from me on the subject, as I have received several letters enquiring about it, and by writing this for our journal I am saving myself the trouble of writing the same things a good many times, as well as, in all probability, giving rise to a little investigation of these matters among our readers.

In the first place, I am going to say something that will displease some people. There are unfortunately some folks who have the idea that any one can do anything, in short, that any man is capable of learning or doing anything that has been done by any other man. That is absolutely untrue, and therefore I say with certainty, that to see in the crystal, or clairvoyantly, is not possible to all people.

But it is very probable that this faculty will become the possession of every member of the race in the course of evolution, for although what I said above is perfectly right in the present tense, it would not be right to say that such things were for ever to be kept from some people.

It is merely a question of what is called nowadays psychic development. We are all at one stage or another in this development, but some are further advanced than others. Now the matter of psychic, or soul vision, is a particular part of psychic equipment, in the same way that our eyes form the corresponding part of our physical development, and therefore it is true to say that the germs of this vision are possessed by all human beings, and are capable of some amount of development in all cases. But although a man may learn to make a mark on a piece of paper, which is indeed possible to all men, not all men can learn to draw a picture. All men can make some sound with their throat—even a dumb man being able to do so. But not all men can learn to make those

sounds take the form of music. I need not pursue the analogy in the case of psychic sight, for my readers are, I am sure, sufficiently intelligent to grasp it for themselves.

Since, then, all men have the germ of this psychic or soul vision, there must be some simple means by which a person can determine whether he or she is sufficiently developed to be able to make use of it by the help of the crystal. I think that there is such a means. If any persons think they have the germ developed in such a manner, they can readily make sure by the following method.

Go into a quiet room, making sure that you will not be disturbed. Sit down comfortably, and gaze at the wall or at a picture, or indeed, any object whatever, the only necessary point being that you should gaze fixedly at the object chosen, keeping the eyeball rigidly fixed in one position, that is, quite steady, and not allow yourself to blink or close the eyes for even a hundredth of a second.

If the person making this experiment should find that after a few minutes a kind of darkness seems to come over the vision, in some cases seeming like a cloud hiding the object so that it disappears from sight, then it is tolerably certain that their psychic vision germ is sufficiently developed to pay for its regular training and cultivation.

If the experimenter should find a cloud as of some colour veil his sight of the object

EDWIN FORREST,

270, BALFOUR ROAD, ILFORD,
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(ASTROLOGICAL CONTRIBUTOR TO THIS MAGAZINE)

CASTS HOROSCOPES by the Zadkiel System.
Please write for terms, sending a stamped envelope.

he is trying with, then success is all the more certain.

Now as to the best method of cultivation. This is, without doubt, the crystal; but here let me earnestly advise those who wish to avoid injuriously affecting the eyes, not on

any account to purchase a cheap, common, and badly made crystal. Our publishers can give every advice about crystals as they are specialists in these articles. Would-be investigators are recommended to apply to them for guidance.

A Dream of a Murder.--II.

By "IGNORAMUS."

III.—The Search.

As the mist clears it is day, and my guide leads me down a very busy street, in which there are little knots of people discussing the latest news of the murder, and outside the house itself a crowd would gather if it were not for the policemen that kept the people moving. We cross to the house just as the door is being opened to admit two chief detective officers, with whom we pass inside. Along the stairs are stationed several constables, whom we pass on our way to the front room above. The corpse had been taken away from the landing. Entering the front room, I notice the Venetian blinds had been turned to admit the light, but it is not enough for the detectives, who pull the right hand one up. There is a small round table drawn near to the fireplace, upon which stands a tray, and upon it some empty glasses (dirty), a small round whisky bottle, one-third part full, and on the table a brass, square-bottomed, red-shaded handlamp. Between the table and the fireplace are two chairs, one lying on its back. Behind the door, along the wall, stands a piano. The windows in the room were very large, the bottom of their frames reaching to within about eighteen inches of the floor. On the mantles shelf are several framed photos. The fireplace is rather small, and in the bottom of the grate are the ashes of a fire that has been allowed to die out. Between the fireplace and the window was an old bookcase with glass doors and overhanging top. The case was packed with books, and upon the top were several packages. The detectives began by examining the room, and making notes. Then they appeared to search for something in a most careful manner. They lifted the rug before the fireplace, looked in the grate, then under, then moved the piano, but all to no purpose, for they did not seem satisfied.

Something seems to tell me; there is trouble on the stairs, someone forcing their way up. I pass to the door of the room with one of the detectives, who seemingly instructs the policeman to allow them to pass.

Just then the man darts back into the room, and turning, I see the other holding aloft in his hand the self same revolver which he has found hid behind the bookcase. I turn to see the newcomers, but the mist has rolled down again and hid them from view.

IV.—The Trial.

The mist gradually disappears, I am standing in the witness box of a Court, it is a very large new building.

To the left, high up in a large chair with a canopy over, sits the Judge, on the front of this canopy is the Coat of Arms, below are seated the jury. Opposite the witness box is the dock, in which stand two of the murderers, but much older than before. To the right are seats extending to the back of the Court. Several rows in these are packed with barristers. At the extreme back, under a gallery, are a pair of folding doors. This gallery extends high up, and in front of it is a clock, and the time is 12.30, when the case opens. There are thousands of people in the place. Men and women have come from far and near to hear the sensational evidence given by myself, for these men were being tried solely upon my spiritual evidence, and I knew it. Everything is ready for the trial, and the case is stated for the prosecution, in deep silence. I am called upon to bear out my remarkable story and some photographs are handed to me for identification. It is these photos supplied by the family that have led to the arrest of the men. I see them now, myself answering the questions put to me after I tell the story of the dream. As I relate detail after detail not a sound disturbs me, everyone gazing in openmouthed wonder as I piece the strange story together. At the conclusion of my recital the defending counsel of the fair man arose and cross-questioned me, and spoke in a masterly manner on behalf of his client. Equally as passionate was the appeal of the other counsel appearing for the dark man. At length the Judge sums up and the jury retire to consider their verdict, the time is now exactly 4.0 p.m. I see some people leave the Court, and food is brought in, and we wait what seems an awful long time. At length the jury file back to their places, the foreman standing up, the Judge asks him if they are all agreed. "Yes, my Lord," comes the answer. "Guilty, or Not Guilty." "Not Guilty, my Lord," he replies. Again I look at the clock, it is twenty minutes to eleven by it as a mighty clapping and shouting of thousands of people roll forth on the night air, while the mist rolls down upon the whole scene, and I awake to find my dream has become a reality a few hours later.

How to Judge a Horoscope.

A SERIES OF SPECIAL LESSONS IN ASTROLOGY. By E. H. BAILEY.

III.—For other places in Great Britain: *Local time.*

It is not often that one has to erect horoscopes for local time; but the process is as follows. Find the longitude of the place, and turn this into time. If west, add it to the local time; if east, subtract it from the local time, and the result is the Greenwich mean time.

Then to the sidereal time at noon preceding the birth add the local time of birth and the correction for the G.M.T. The planets' places are to be computed for the G.M.T.

In each of these three cases, with the table of houses for the latitude required, take out the cusps of the houses and insert them round the map.

IV.—For Ireland.

All time in Ireland is regulated by Dublin time, which is 25m. 22s. slower than Greenwich, so that to erect a map for Dublin we should follow the same lines as for Greenwich, with an additional correction for 25m. 22s. = 4 sec. always added as the longitude is West. The planets' places in the horoscope, however, should be calculated for 25m. 22s. *later*.

Thus if our example birth had taken place at Dublin at 10 p.m. we should have proceeded in exactly the same way as for Greenwich, and added 4 sec. to the 22h. 39m. 57s. making 22h. 40m. 1s., and with this meridian calculated the cusps of the houses, using a table for the latitude of Dublin. The planets' places, however, would be calculated for 10h. 25m. 22s. p.m.

For other places in Ireland a further calculation is necessary, and students should carefully note this process. The rule is as follows:—

To the time given add 25m. 22s., the difference in time between Greenwich and Dublin, and subtract from the result the

difference in time between Greenwich and the place of birth. This will give the time for which the horoscope is to be erected.

For example: Suppose our map had been required for 3 p.m. at Listowel in Kerry Co., latitude 52 deg. 27m. N., longitude 9 deg. 28m. W. or 37m. 52s.

We should then proceed as follows:—

		H.	M.	S.
Time given (Dublin time)	...	10	0	0
Add 25m. 22s.	...	0	25	22
Greenwich mean time	...	10	25	22
Deduct	...	0	37	52
Listowel mean time	...	9	47	30

The simplest way to calculate the horoscope, would be to add the time of birth to the sidereal time at noon, and then add the correction for the corresponding Greenwich time.

		H.	M.	S.
Thus:—Sidereal time at noon	...	12	38	18
Add time of birth	...	9	47	30
„ Correction for G.M.T.	...		1	43
R.A.M.C. at Listowel	...	22	27	31

With this mid-heaven and a table of houses for the required latitude the horoscope is to be erected, but the planets' longitudes must be calculated for the Greenwich time.

Foreign Horoscopes.

At the present day, owing to the introduction of standard time, the process of erecting horoscopes for foreign parts has become rather intricate. I shall first of all give the simple rules for this process prior to the introduction of the new system of time.

The first step is to find the Greenwich time corresponding to the local time of the place. This is done by turning the longitude into time, and deducting it from the local time if the place is east of Greenwich, and adding it to the local time if the place is

west. The result in each case is the corresponding Greenwich mean time.

Example of East longitude. Calcutta is 88 deg. 24m. east longitude. What is the time at Greenwich, when it is 6.28 p.m. at Calcutta? The longitude turned into time equals 5h. 53m. 36s., and as it is East must be deducted from the local time, giving 0h. 34m. 24s. p.m. as the corresponding Greenwich time.

Example of West longitude. San Francisco is 122 deg. 26m. west longitude. What is the corresponding Greenwich time when it is 2.15 p.m. there? The longitude turned into time is 8h. 9m. 44s., and as it is West is to be added to the 2.15 p.m., making the corresponding Greenwich time 10h. 24m. 44s. p.m.

The calculation of the horoscope is now a very simple matter.

Rule.—To the sidereal time at noon *preceding* the local time of birth, add the time of birth from that noon, and the correction for the corresponding Greenwich time from that noon, and with the R.A.M.C. thus found, proceed to erect the horoscope, using the table of houses for the required latitude.

We will take the two examples above, and calculate the horoscopes for the respective times for October 1st, 1909.

	(a) Calcutta.			(b) San Francisco.		
	H.	M.	S.	H.	M.	S.
Sid. time, Oct. 1st, 1909	12	38	18	12	38	18
Time of birth from noon	6	28	0	2	15	0
	H.	M.	S.			
Corrections (a)	0	34	24	0	0	6
(b)	10	24	44	0	1	43
R.A.M.C.	...	...	19	14	55	1

With these mid-heavens, and the tables of houses for the latitudes of the two places, the cusps of the houses should be calculated. The Greenwich time should be observed in computing the planets' places.

Now there are two important points to be observed in the calculation of foreign horoscopes. It may often occur that the local and Greenwich times may be on opposite sides of noon.

To calculate the horoscope when the local time is after noon and the Greenwich time before noon, we must *add* to the sidereal time at noon the time of birth, and *subtract*

therefrom the correction for the difference between the Greenwich time and the same noon. This can *only* occur in East longitude.

When the local time is before noon and the Greenwich time after noon, we must *subtract* from the sidereal time at noon the difference between the time of birth and noon, and *add* thereto the correction for the Greenwich time. This can *only* occur in West longitude.

For example: Suppose we were required to erect horoscopes for Calcutta on October 1st, 1909, at 1h. 53m. 36s. p.m. corresponding to 8 a.m. Greenwich time, and for San Francisco at 7h. 50m. 16s. a.m. corresponding to 4 p.m. Greenwich time.

The following would be the calculations:—

	(a)			(b)		
	Calcutta.			San Francisco.		
	H.	M.	S.	H.	M.	S.
Sid. time, noon, Oct. 1st, 1909	12	38	18	12	38	18
Time of birth from noon (a) +	1	53	56			
" " " " (b) —				4	9	44
Corrections for G.M.T. ...	14	31	54	8	28	34
(a) 8 a.m. = 4 hours —	0	0	39			
(b) 4 p.m. = 4 hours +				0	0	39
	14	31	15	8	29	13

Students are specially requested to note that these two calculations are only required when the local and Greenwich times are on opposite sides of noon. For all other times the previous rule is to be followed.

(To be continued.)

Answers to Correspondents.

LUNAMAR.—1. There are several methods of finding lucky and unlucky days, but the best is that of the Diurnal Horoscope. See April, 1909, MESSENGER. 2. There is a weight value, corresponding to the metal ruled by the planet, but there is also a more scientific method given in the "Foundations of Astrology," by Mr. Sutcliffe, now running in *Modern Astrology*.

X.Y.Z.—1. The real harmony between two horoscopes in marriage only, is that the female's sun should be on the male's moon, or that the sun and moon in one horoscope should interchange with the moon and sun in the other. All other aspects should not be taken into account in marriage. 2. Answer sent by post. 3. Palmistry and Astrology are interwoven with each other. We tender our best thanks for your good words and wishes.

A. HARRIS.—The Editor would be pleased to have the particulars of the horoscope you mention.

R. BULLEY, J. TURRER, and QUABALLAH, answered direct.

Character Delineation for the Month.

November 23rd to December 22nd. Sun in Sagittarius.

DURING the period above named the Sun will be passing through the sign Sagittarius, and the individual character of all persons born while the solar ray is passing through this sign will be intuitive, enterprising, philosophical, impressionable and progressive, very generous, sincere, honest and loyal, but with a tendency at times to be over-active, brusque, outspoken and assertive. It makes the native self-confident and self-reliant; hopeful, buoyant and happy; with foresight and prevision, and a strong religious spirit with much true devotion and affection. It gives a love of freedom, liberty, order and harmony, but tends to make the native a little petulant and irritable when placed under restraint or in uncongenial surroundings. They are endowed with intuition, inspiration and prophetic ability, have a decisive manner of expressing themselves and know exactly where and how to direct their energies. There is a certain amount of restlessness and irritability in their natures, and they are inclined at times to say more than is wise or even desirable. They can make great attainments on spiritual lines, and will always seek to be philosophical.

The three different types of people born during this month according to the decanate in which the Sun is placed are as follows.

November 22nd to December 2nd. This is a purely Sagittarius influence, bringing out all the chief characteristics of that sign, as shown above with much enthusiasm, sympathy and a full generous nature.

December 3rd to 12th. Those born under the second decanate of this sign have an Aries influence which makes the character, rebellious, rash, headstrong and impatient. There is a hatred of control, a tendency to go to extremes, the head being too active and hasty.

December 12th to 21st. This decanate has a Leo sub-influence, gives one of the

best characters, for it is a combination of Jupiter and the Sun, giving sympathy, kind-heartedness, loving and affectionate. It increases the intuition and inspirational faculties, and makes the native truehearted, loyal and honourable.

In addition to these three subdivisions we can take into account the position of the Moon in each of the twelve signs, and the following soli-lunar combinations are here given.

Moon in Aries.—Impulsive, exacting, generous, ardent, enthusiastic, a desire to excel, also to champion causes or movements. Much activity and energy, either physical or mental.

Moon in Taurus.—Ideal and practical combined, sympathetic, reliable and honourable. Those born with this combination are usually successful in business, having the practical element in them.

Moon in Gemini.—Irresolute, vacillating and changeable, excitable, hasty in speech and over active. Some mental ability and fondness for travel and journeying about. A very unreliable nature.

Moon in Cancer.—Sympathetically impulsive, imaginative, intuitive, but liable to make many errors and mistakes in life. This is a very inharmonious combination.

Moon in Leo.—Proud, quick, affectionate, philosophical, with prophetic ability, and inclination to religion and higher thought. It will act either on the passional or spiritual side of the nature.

Moon in Virgo.—Discriminative, intellectual, critical, of sober and unbiassed judgment, fondness for home life and domestic pursuits. Good intellectual ability is shown, and much intuition and refinement.

Moon in Libra.—Refined, artistic, ambitious, with good powers of comparison and perception, sincere, hopeful, and good natured. It gives a nature which will be quick to make friends, and be very popular.

Moon in Scorpio.—Pride, combativeness and impetuosity, perseverance, persistence, some executive ability, plenty of energy and a strong desire for independence. Both temper and sarcasm are shown.

Moon in Sagittarius.—Independent, enthusiastic, loyal and free. Those born with this combination exhibit the full Sagittarius nature, but there will be much duality of mind, and a danger of indecision.

Moon in Capricorn.—Ambition, keen executive ability, sound common sense,

practicality, orderliness and method. The nature is industrious, persevering, but materially inclined.

Moon in Aquarius.—Intuition, imagination, attraction to the occult and mystical, philanthropic, sympathetic, co-operative. Gives ability for dealing with groups of people, associations and societies.

Moon in Pisces.—Anxious, restless, charitable, and benevolent, but much lack of initiative. Religious, mediumistic, interested in psychic and higher thought matters.

Life, Death and Hereafter.

THE MYSTERIES OF BEING.

CHAPTER III.

CREATION.

"In the beginning God created the heavens, and the Earth."

This verse from the Bible gives us two separate facts, "In the beginning"—"God created the earth." What was this special and important act of Creation? Let us digress for a while.

The nebula hypothesis which has been put forward as an illustration of Creation—and probably the correct one,—was that in remote ages our planetary system was a swirling mass of incandescent gas. It has been thought "that if we look far enough back, we should see the earth too hot for life; back, further still, we should find the earth and all the planets red hot; and back, further still, to an exceedingly remote epoch, when the planets would be heated just as much as our Sun is now. In a still earlier stage, the whole solar system is thought to have been one vast mass of glowing gas from which the present forms of the Sun, with the planets and their satellites have been gradually evolved." (Sir R. Ball's "Story of the Heavens.")

Let us look at this hypothesis from the converse way. Countless ages ago, a mighty nebula of glowing swirling gas was rotating and contracting. In this process, portions of the condensed matter broke away. Each of these portions would rotate round the

central mass, and also on its own axis. In this way we get the formation of planets, while the central mass would gradually contract to form the Sun. On a similar process, but a smaller scale, portions of the already detached parts would break away, and in this way we get the formation of satellites, and each of these would rotate in the dual manner. Naturally the larger the portions the longer the time for them to cool; the smaller the portions, the reverse condition.

This nebula theory—which is, however, only a speculation—for it cannot be verified by observation or experience, is to me the real, rational explanation of the creation of our solar system, aye, and of all stars and systems without number.

But another question arises out of this. Whence came this vast mass of glowing gas which composed the nebula in the first instance? And now I will propound a theory which will explain, if not wholly, then in part, the actual process of creation.

Just as our Moon, and the Moons of the other planets revolve round the primary, and all the planets in our system round the Sun; so our Sun is common with all the Suns which compose the stellar universe and revolves round a common centre, the central world of God.

!!

Hidden far away beyond the ken of human eye, there exists a vast central sphere, peopled with celestial beings, and where the

souls of the departed are resting, between each physical life.

Encircling this central sphere is a vast circular ring of electric flame, a fiery vortex, a ring which widens and ever widens without end, whose electric waves are thrown out throughout the whole circumference of the universe. And it is from this circle of electrical energy that the process of Creation originated.

First of all, a large mass of the fiery electrical matter composing the ring was projected out into space, and this commenced to rotate on its own axis. As it began to contract portions broke off, and these too commenced to rotate, both on their own axis, and round the central mass.

Take one of these smaller portions, for instance, and watch its gradual transformation. First of all a small mass of incandescent flame rotating on its own axis, round a larger mass. Then we see how, revolving on its own axis, and receiving light from the central mass, half of it would be in light, and the other in darkness, and there we get the first period of time—"and God called the light Day, and the darkness He called Night, and the evening and the morning were the first day." In the next period we get the formation of an atmosphere, or firmament extending for a certain distance round the detached portion, and caused by a combination of gases given off from the gradually cooling mass, and during this formation we get the second day of Creation.

In the third period we get through the gradually cooling, and contracting of the earth, the land and the water dividing into portions, this being only a natural result of the cooling and solidification of the original molten mass; the primary cause in the first instance being transmission of waves from the great electric circle. And through this same electrical energy the land brought forth grass, and herb yielding seed, tree yielding fruit. This was the third day of Creation.

In the fourth period we see the arranging of the planetary bodies. Other portions of molten matter had broken off the first mass, and these were whirling round in space, gradually cooling and contracting. These

were all placed in varying order. "And He made the stars also." Other masses like the first had been cast forth by the great electric circle, and these were all going through similar stages of cooling and contracting. While this process was going on the fourth day of Creation took place.

In the fifth day this same transmission of electrical energy the waters brought forth fishes, and the air brought forth birds, while in the sixth the land brought forth animals.

Also on this sixth day we have the creation of man. "Let us make man in our own Image." Let us note here the word "Image"—not *of* our forms or substance, but *in* our "Image." In other words God caused the earth to be inhabited by beings composed of earth's component parts—but giving them a dominion or superiority over the beasts of the field by placing within them His "Likeness" or "Image," in the form of an electric flame or germ of spirituality.

Again we see the transmission of waves of electrical energy from the central world.

I am fully aware that the theory I have propounded will not find credence among scientists of the present day. Of that I care not a jot. If we take the Bible as our guide we shall find numerous illustrations of electrical phenomena, and especially in the New Testament, where we have eight different occurrences caused by the transmission of electrical waves from the central world.

Again, the painters of old, always depicted round the heads of the Virgins and Saints, a halo of light. All paintings of Christ showed His head surrounded by a circle of light. I have put this theory forward, not as a confession of my own particular faith, but as a solution to the mystery of Creation. To sum up my theory in a few words, it is that Creation was a long process, and that it was caused by a great Central Intelligence, working through the great electric circle. That masses of electrical flame were whirled off into space by the action of this great circle, and that the process of construction and solidification as explained in this chapter then took place, each process caused by the transmission of electrical waves from the central world.

The Occult Power of Numbers.

III.—THE OCCULT VALUE OF EACH NUMBER. By "NUMERATO."

WE will now examine the occult value of each unit, and I would recommend my readers to buy from the Publishers of THE MESSENGER, Sepharial's "Kaballistic Astrology and the little Book of Magic," from which I have taken parts of the following:—

No. 1 signifies Unity, the first principle. God, the Divine sign of universal life. It is the symbol of the supreme will in action. Scientifically, it represents the First Atom.

2.—Duality, the door of initiation. The active unseen universe and the hidden forces which cause creation. It also denotes the supreme generative power whereby the Divine Being becomes manifest to Itself.

3. The Trinity of Power, Wisdom and Being. Brahma, Vishnu, and Siva. It symbolises supreme power, and denotes the universe in expression.

4. The Cross, denoting the created world, and the material expression of will and power. The four elements, the four seasons, and the four cardinal points are all reflected by virtue of this number. In the intellectual world it represents the realisation of acts directed by true knowledge, right will, and good work.

5. Universal Law.—It stands for man between the forces of good and evil, and indicates liberty of choice in the soul of man, the power to obey or disobey the laws of nature. In the intellectual world it represents the trial of man through liberty of action within the circle of universal law.

6. The Balance, or the Parting of the Ways, virtue or vice, conscience or passion; the knowledge of good and evil. In the intellectual world it denotes the antagonism of natural forces, man in the fight between good and evil.

7. Divine realisation. The unification of good and evil, the final triumph over the lower nature by the power of will. It shows the power of spirit over matter, and the unity of both in the one great life.

8. Justice. Action and re-action, typified by two circles one over the other, forming the figure 8. It corresponds to the completion of life, and the point where Death begins to act. The 8th house of the horoscope is typified as the house of Death.

9. The Lamp of Wisdom—the astral light—the knowledge of past, present, and future. It symbolises absolute wisdom, and is the guiding light to the soul in its union with the supreme life. The ninth house of the horoscope has connection with the higher wisdom.

10. The symbol of Authority. Ten is made up of the first four numbers, $1+2+3+4=10$. It represents the Sphinx, which is composed of four natures—the human head, body of a bull, claws of a lion, and wings of an eagle.

These ten numbers are primary numbers in use among the Kabalists.

Of the other numbers we have as follows:—

11. Transgression and sin.

12. The sacrifice.

13. Creation and dissolution.

14. The union of perfected humanity and the combination of forces and ideas. It is composed of two sevens.

15. Mystery, fatality, and the unforeseen.

16. Divine chastisement.

17. Internal Light. A Divine number composed of 7 and 10.

18. Abyss, Chaos. Composed of ten, Infinity; and 8, Death.

19. The resplendent light.

20. Genius in union with Divine possibility—the awakening of conscience.

Books Wanted.

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The Key of Solomon the King. By Mathers.

The Magus, or the Book of the Magi. By Barrett.

Text book of Astrology. By Pearce. 2 vols., or either volume.

Birthday Influences during December.

And the Fate of every Child born during the Month.

1. WEDNESDAY. (Ruled by Mercury). ♃ in ♏, Δ ♂, Δ ♀. A very favourable birthday, changes, improvement of position, good for marriage or engagement. A child born on this day will be popular, active, artistic and refined, will be very successful in life and marry well.

2. THURSDAY. (Ruled by Jupiter). ♃ in ♏, Δ ☉, Δ ♀, * ♃. A splendid anniversary, changes, social and financial success, great gains and successes in position and occupation, promotion, and much popularity. A child born on this day will be very successful in life, will rise to a better position than that in which it was born, will have the favour and help of powerful friends, and be clever, refined, popular and respected by all.

3. FRIDAY. (Ruled by Venus). ♃ in ♏, ☉ ☿ ♀. A successful birthday for business and occupation, some little money troubles. A child born on this day will be active and energetic, both mentally and physically, and gain through intellectual pursuits.

4. SATURDAY. (Ruled by Saturn). ♃ in ♏, ☐ ☉, ☐ ♀. An evil year, indisposition and loss of position indicated, much trouble in home and domestic affairs, many unpleasant changes. A child born this day will be sharp and sarcastic, often in trouble with superiors, and should always remain in employ.

5. SUNDAY. (Ruled by Sol). ♃ in ♏, * ♀, Δ ☿. A fairly good year, changes, travel and new friends, some benefits in employ. A child born on this day will be intuitive, original and impressionable, but very changeable, and will probably travel much.

6. MONDAY. (Ruled by Luna). ♃ in ♏, ☿ ♂, Δ ♀. A changeable year, indisposition and bereavement, danger of accident and quarrels, but social gains and some great successes. A child born on this day will be rash and impetuous, health and environment will be a drawback to him, but he will eventually rise above his surroundings, and make a fairly successful career.

7. TUESDAY. (Ruled by Mars). ♃ in ♏, * ☉, ☐ ♀, ☐ ☿, ☿ ♀, Δ ♀. An unfortunate year, indisposition, bereavement, losses, troubles and many trials, some little benefits in employ, but danger of accidents, disputes and litigation. A child born on this day will be clever, intelligent, but rash and impulsive, he will often be in trouble and out of employment, but having good friends and supporters, he may eventually make a fair amount of success.

8. WEDNESDAY. (Ruled by Mercury). ♃ in ♏, ☐ ☉. A quiet birthday, nothing important shown. A child born on this day will have a very quiet career, but will gain through elders and in employment.

9. THURSDAY. (Ruled by Jupiter). ♃ in ♏, ☐ ♀, ☉ Δ ♀. A changeable year, improvement of position and new responsibilities, but some disappoint-

ments through the other sex. A child born on this day will rise in life, be trustworthy and reliable, but should be careful in dealings with the other sex, through whom he may suffer.

10. FRIDAY. (Ruled by Venus). ♃ in ♏, Δ ♀, * ♀. A changeable year, some alterations in affairs and unexpected benefits, but many little worries and annoyances. A child born on this day will be rashly inclined but original, impressionable and imaginative, will not have a very successful career.

11. SATURDAY. (Ruled by Saturn). ♃ in ♏, Δ ♂, * ♀. A variable year, some losses and hindrances, but benefits through opposite sex, new work and undertakings, and a fair amount of success. A child born on this day will be active and energetic, popular and respected, will have many little trials and troubles to contend with, but should be fairly successful in life.

12. SUNDAY. (Ruled by Sol). ♃ in ♏, ☉ ☿. Δ ♀, * ♃. A favourable year, with changes, successes, benefits, and many advantages. A child born on this day will rise in life, and be very successful, prosperous and popular, will gain through elderly people and have a grand career in life. He should, however, be careful in money matters.

13. MONDAY. (Ruled by Luna). ♃ in ♏, ☿ ♀. An active year, changes, travel and much business. A child born on this day will be clever, intelligent, happy and respected, and should have mental talents of a high order.

14. TUESDAY. (Ruled by Mars). ♃ in ♏, ☐ ♂, ☐ ♀, ☐ ♀. An evil year, financial losses, disputes, indisposition and danger of accident. A very critical year for money matters. A child born on this day will be rash and impulsive, extravagant in money matters, often in disputes and litigation, and very unsuccessful in life.

15. WEDNESDAY. (Ruled by Mercury). ♃ in ♏, ☿ ♀, ☉ ♀. A very unsettled year, troublesome changes, many worries and annoyances, some little benefits financially. A child born on this day will be wayward and unsettled, popular with the opposite sex, but very unsuccessful in life.

16. THURSDAY. (Ruled by Jupiter). ♃ in ♏, Δ ♀, * ♂, ☉ ♀. A favourable year, improvement of position, social and financial gains, much success in affairs and many benefits in employ. A child born on this day will be active, careful, popular and clever, will rise in life and be very successful.

17. FRIDAY. (Ruled by Venus). ♃ in ♏, * ☉, * ♀. A successful year, gains in employ, some social and financial advantages, but slight danger of disputes. A child born on this day will be active and popular, rather rash and hasty in money matters, but generally successful.

18. SATURDAY. (Ruled by Saturn). ♃ in ♈, ♈
♈. A fairly successful year, social benefits, changes
and gain in business and employment. A child
born on this day will be clever and business-like,
popular and artistic, and will be fairly successful in
life.

19. SUNDAY. (Ruled by Sol). ♃ in ♈, ♈
♈, ♈. A quiet year with some little changes and
alterations in affairs. A child born on this day will
be original and intuitive, but restless and impression-
able, and will not have a very prominent career.

20. MONDAY. (Ruled by Luna). ♃ in ♉, ♉
♉. A most unfortunate year, changes, financial
losses, disputes, and danger of litigation. Danger
of ill-health and bereavement. A child born on this
day will be rash, impetuous, extravagant and very
quarrelsome, often in danger of litigation, and will
come to a very bad end.

21. TUESDAY. (Ruled by Mars). ♃ in ♉, ♉
♉, ♈, ♈, ♈, ♈, ♈. A troublesome year,
financial losses, indisposition, danger of accidents
and litigation, some slight gains through friends.
A child born on this day will be hasty and extrava-
gant in matters, very unsuccessful in life, and have
a hard struggle to keep things above water. Friends
will go much to help to help him in life.

22. WEDNESDAY. (Ruled by Mercury). ♃ in ♉, ♉
♉. A quiet year with some benefits in employ.
A child born on this day will have a quiet life, and
should always remain in employ.

23. THURSDAY. (Ruled by Jupiter). ♃ in ♉, ♈
♈, ♈, ♈, ♈, ♈. A changeable year, some
benefits and successes in work and employment, but
disappointments, social troubles and many worries
and annoyances. A child born on this day will be
active and intelligent, original and intuitive, but
careless and extravagant. A fairly successful life
is shown.

24. FRIDAY. (Ruled by Venus). ♃ in ♉, ♈
♈. An unpleasant year, many worries and annoy-
ances, upsets and worrying experiences. A child
born on this day will have many little ups and
downs in life, will be rash in speech and should
guard against getting into trouble thereby.

25. SATURDAY. (Ruled by Saturn). ♃ in ♉, ♈
♈, ♈, ♈, ♈, ♈. A favourable year, change, im-
provement of position, new works and undertakings,
social and financial gains. A child born on this
day will be active and enterprising, serious and
trustworthy, popular and respected, will rise in life
and be very successful.

26. SUNDAY. (Ruled by Sol). ♃ in ♉, ♈
♈. An unfavourable anniversary, losses, indisposition and
many troubles and trials. A child born on this day
will be irritable and suspicious, often in trouble with
superiors and generally unlucky.

27. MONDAY. (Ruled by Luna). ♃ in ♉, ♈
♈, ♈, ♈, ♈, ♈. An evil anniversary,
heavy losses, danger of accidents and litigation,
and serious troubles and trials. A child born on

this day will be rash and impetuous, extravagant,
inclined to be a spendthrift, and likely to come to a
bad end.

28. TUESDAY. (Ruled by Mars). ♃ in ♉, ♈
♈. A changeable year, some benefits in employ, and
much unsettlement and worry. A child born on this
day will be wayward and erratic, but clever, intuitive,
and skilled in the occult.

29. WEDNESDAY. (Ruled by Mercury). ♃ in ♉, ♈
♈, ♈, ♈, ♈, ♈. A dangerous anniversary, danger of
accidents and litigation, and serious troubles, some
benefits in employ. A child born on this day will
be rash and hot tempered, often in trouble through
superiors, and should always remain in employ.

30. THURSDAY. (Ruled by Jupiter). ♃ in ♉, ♈
♈, ♈, ♈, ♈, ♈. An active and enterprising year,
new works and undertakings, but some disappoint-
ments and losses. A child born on this day will be
abnormally energetic, but hot tempered and rash,
often in trouble with the opposite sex and not very
successful in life.

31. FRIDAY. (Ruled by Venus). ♃ in ♉, ♈
♈. A changeable year, many little worries and annoy-
ances, little benefits in employ, and some social and
financial gains. A child born on this day will be
clever and artistic, popular and respected, but will
have many little troubles and difficulties to contend
with in life.

Correspondence.

To the Editor of OLD MOORE'S MONTHLY
MESSENGER.

DEAR SIR,—With further reference to my letter of
25th August, I have pleasure in sending you the
following:—

The message we received on the 4th instant was
as follows:—

"The *Waratah* is still afloat. She is not in
anyway in danger, and is still sound, and all are
well on board. She has had a severe breakdown
in her machinery but they are struggling hard to
repair. She is now about 1,200 to 1,500 miles to
the east south-east of Cape, and will, if not picked
up by another vessel, find her way to Australia.
You may tell all that they will see their friends
again in this life."

The message last Saturday—11th instant—in reply
to our question in what way is the *Waratah* disabled,
was:—

"The steam chest of the direct pressure was
injured and the shaft was rendered unserviceable.
All are well on board and there is plenty of food
and water at present, but it will not last for ever.
She is following somewhat in the course of the
other lost vessel, but not exactly. She has passed
the Crosetts so there is no necessity for any
anxiety on that score. She is now about 1,090

miles in a direct line south-east by south from Durban and if she still get quite out of the line of search laid down."

Note.—Where the dots occur something has been left out in error in writing in longhand the message as it was telegraphed on the table. These messages, like others, were given without anyone placing hands on the table.

September 15, 1909.

Yours truly,
E.S.

[We have received other communications from our correspondent, together with a photograph of the slate on which a spirit writing records that the "Waratah is safe." We regret, however, that our limited space precludes their publication at present.—ED.]

WHAT THE MAGAZINES ARE SAYING.

ONE sat alone in the halls of an empty desolate mansion; the atmosphere was always dull and gray, and she was alone.

She was loving, full of kindness, and had a great faith, yet her desolate mansion remained always empty. She prayed, she wept, and was filled with unutterable longing; ever she cried, "I have faith, I believe." Still she dwelt in the great desolate house, in the gray, drear light of the mists.

But when the fullness of time was ripe came a Messenger, and to him she made her plea.

He said, "What have you given to Life?"

She answered Him, "I have given that which I must; I live, therefore to live I toil, but only that I may live, and I seek surcease of my toil in this great, gray, empty, desolate house."

Then in a low, clear tone, He asked her "What hast thou done to gain thy release?"

She looked at Him, and spake thus, "I have asked from the All-Embracing that which my soul says is my own. I have believed, and believing, have waited, long have I waited, yet it is slow, so very slow in coming."

Said the Messenger, "Know this: that Love in its highest vibration is Justice; that equation and attraction are the one working of the same law; that what you or I may take from Life is just that which we give to Life, and no more."

"You have given to Life grudgingly and small, hence you have from Life but your barest needs."

"Wouldst't drink in larger, fuller measure the rich red wine of Joy? Then give to Life, give, give, and as you pour out your best, so shall the Mighty Law return your quickening breath, transmuted into flame, and your own shall come to you."

"Atom for atom, breath for breath, thought for thought, gift for gift, thus it is that Life gives to us our portion."

Then the woman arose with a great vision before her eyes, left her dull, gray house, and went out into

the world, giving of the best of herself. And as she gave, she grew free and strong, and ere ever she knew it all of her soul's desires were in her hands, laughter was on her lips, and Love sang sweet content within her breast.—CHARLES STACY DUNNING in *The Swastika*.

* * *

THERE are two reasons why some writers speak depreciatingly about the science of Astrology, and they are: First, they have no practical knowledge of the subject, cannot erect a map of the heavens and are not familiar with the influence and effect of planets beyond the four changes of the seasons; second, they entirely misunderstand the purpose of Astrology and of representative astrologers, whose object is not to teach a doctrine of fatalism, but, instead, furnish facts and figures by which those who desire may rise above their fate and improve their destiny, which can be done in proportion to the amount of the individual's understanding of the various influences with which he must contend and the amount of effort exerted to manipulate and use them intelligently.—*Astrological Bulletin*.

* * *

THE mind makes everything old and keeps it old; the mind makes everything new and keeps it new. The mind is more new than a space of time we call the "New Year," and it can retain more things than the Pyramids. It is a change of mind that is needed to change man and the world, for a stagnant and old-time, idolatrous mind makes a dead man. It is the renewing of the mind that makes man conscious of his Immortality.

The Old said: "Know God, and despise yourself as a 'worm of the dust,'"—and you have known neither God nor yourself; the New says: "Know thyself,"—and in knowing thyself thou hast found both God and thyself, for "I and my Father are one."

One is worse than a chattel slave who is a slave to a disorderly mind.—*World's Advance Thought*.

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WHAT OF THE YEAR 1910?

A Special Forecast of the Great Year
by **OLD MOORE** of Pilgrim Street.

WHAT of the great year 1910? 'Tis a question which one may well ask, for the portents are of the most ominous nature. As the old year closes the planets Mars and Saturn form their conjunction in Aries, the ruling sign of England and Germany, and it is to these two countries that all eyes will be directed during the coming months.

On the first day of the year the Sun and six planets are placed in cardinal signs, three in Capricorn, two in Aries, and one each in Cancer and Libra, and all these planets are nearly in square and opposition to each other, a phenomena, not seen once in a century.

Hence with this commingling of adverse influences, it would appear that serious troubles are in store for all the great Nations ruled by these cardinal signs, of which England, Germany, Austria, India, Afghanistan and South Africa form the chief.

Conjunction of Mars and Saturn.

This aspect takes place on December 29th, 1909, at two minutes past seven in the morning, and the two planets are placed in the third house, not far removed from the lower meridian at London. This points to serious and terrible railway accidents, a violent storm in the Atlantic, and is the portent of a disastrous earthquake in 8 W. Long. This meridian cuts through Isle of Barra in the Hebrides, Lifford and Strabane in Ireland, Portugal, Morocco City, Liberia. In the opposite point, 172 E., the conjoined planets are on the meridian, and this is close to Ashburton and Christchurch in the South

Island of New Zealand, and several groups of islands in the Pacific. It denotes storms, fires and incendiarism. In Central Asia and India the planets are rising, denoting insurrections against authority, rioting and bloodshed, and many appalling troubles. The New Moon of 9th April falls close to this conjunction, while that of the 6th July is in square to it. The effects of this conjunction will continue in force until November 9th, when Mars forms the opposition of Saturn.

The Vernal Equinox.

The Sun enters Aries at three minutes past noon on March 21st, and is elevated in the tenth house in sextile to Mars, denoting a strong Government, increase of honour and dignity to the King, much activity in naval and military affairs, and a general all-round improvement in affairs of the nation. Mars in the eleventh well aspected, points to great energy in Parliamentary affairs, expansion of Imperial projects, and an increase in the military affairs of the country. Neptune rising in trine aspect to Mercury denotes scientific discoveries, especially among psychic and mystical science. The Moon in the second in exact sextile to Jupiter shows a prosperous exchequer, and many benefits to the people. Railways will benefit. Jupiter in the fourth is good for the landed interests, agriculture will benefit, and the weather will be favourable therefor. Uranus on the cusp of the seventh in square to Saturn in the tenth, warns the Government to be on the alert, and to safeguard Imperial interests as international complications are likely to

ensue. Venus in the eighth house in sextile to Saturn shows some honours to the fair sex, while the position of Mercury in the ninth is favourable for Colonial trade. This figure is one of the most favourable for some time.

Summer Solstice.

The Sun enters Cancer just before 8 in the morning of the 22nd June, and its position in the eleventh house in sextile to Saturn is good for Parliamentary affairs, denoting much stability and prudent government. Mercury is on the cusp of the eleventh in sextile to Mars and trine to Jupiter, a further indication of energetic and wise legislation. Saturn close to the meridian in square to Mars, points to disturbances and attacks against authority, and will bring some troubles to the Royalty and the nobility. The Exchequer will benefit, and the financial state of the country will be rapidly improving. Jupiter in the third well aspected, is favourable for railways and the post office. Railway stock will rise rapidly. The position of Venus in the tenth shows honours to women.

Autumnal Equinox.

The Sun enters Libra at half past ten in the evening of September 23rd, and is placed in the fourth house in conjunction with Mars and Mercury; but as the Moon is in trine aspect with all three planets, the evil is much mitigated. Saturn in the eleventh is bad for Parliamentary affairs, deaths and indisposition being denoted among members. Neptune in the second is bad for the Exchequer, there being fraud on the revenue and losses. Railway accidents are shown, fires and incendiarism. Venus in the fourth in an earthy sign is good for agriculture, and the land and landed interests will benefit. Jupiter in the fifth is good for the rising generation, theatres and music halls. The Moon in the twelfth in good aspect to the Sun, Mars and Mercury is especially favourable for hospitals and institutions.

United States.

The conjunction of Mars and Saturn falls in the sixth house at Washington, and in the Central States it will be in the seventh. Epidemic disorders will be rife in the East, and storms and seismic troubles in the Central States. At the Vernal Equinox, Saturn will be rising and a wave of depression will pass over the land. There will be much sickness, cerebral troubles and rheumatism being frequent. The Exchequer will be in a good condition, much expenditure on arms and munitions of war is indicated. The birth-rate will increase, and theatres will have a prosperous time. Foreign relations will tend to be more peaceful. Uranus in the tenth is evil for the President, who will find his path a thorny one. Venus in the eleventh is significant of measures affecting women's suffrage in the Senate. Venus and Mercury are rising at the time of the entry of the Sun into Cancer, denoting success to artistic and literary people and a more peaceful time for the general public. Financial matters will not be so satisfactory, and losses on 'Change will occur. Mars close to the cusp of the fourth house signifies fires and seismic troubles about 5 W. of the Capitol. Chicago is in danger of a serious conflagration. The Sun's ingress into Libra falls in the seventh house in conjunction with Mars, an omen of war and disputes. There will be great activity in railways, and the transport of troops may be rendered necessary. But as the Moon is in trine with the Sun and Mars, and Jupiter is also in the seventh, peace may be preserved. The omen, however, should not be neglected. Saturn in the second denotes a depreciation of securities, and a scarcity of national funds. Uranus in the eleventh in exact opposition to Neptune shows complications in the Senate, much vice and mortality among the people, and danger of crime against children.

India.

The conjunction of Mars and Saturn at Calcutta falls just above the ascendant. In the Central States the two planets will be exactly rising, a warning of a rising against

authority, rioting, incendiarism, fires and outrages. It is a critical and dangerous influence. At the Vernal Equinox, the Sun will have just set in good aspect to Mars. Saturn is on the cusp of the eighth house, denoting much mortality among the aged. Jupiter rising is favourable for the Empire. At the Summer Solstice, Uranus will be exactly on the cusp of the fourth house, denoting seismic troubles in the vicinity of Calcutta. Mars in the tenth in square to Saturn points to much unrest and rioting in the land, disturbances, and fires. The Viceroy should safeguard his person. Extreme measures may be necessary to restore order. At the Autumn Equinox, the Moon culminates in trine to the Sun, Mars and Mercury, an augury of some public functions, probably of a military nature. Venus rising in Virgo augurs well for the common people, and a much brighter outlook seems probable.

Japan.

The conjunction of the two malefics falls in the eleventh house at Tokio, a warning against an outrage in the Parliament. At the Vernal Equinox, the Moon is elevated in good aspect to Jupiter, denoting some public ceremony or great rejoicing. Venus in the fourth is favourable for the people generally. Many sudden deaths will occur, and the health of the people will be poor. At the Sun's entry in Cancer, Mercury will be setting well aspected denoting commercial treaties, expansion of trade and commerce, and much success in the Empire. The Sun on the cusp of the eighth is an indication of deaths among nobles. Mars not far from the cusp of the ninth, is indicative of shipping disasters. At the Autumn Equinox, Jupiter rises, which is favourable for the prosperity of the country. There will be much crime and incendiarism rampant. Saturn in the seventh house is indicative of disputes with other powers.

Germany.

The conjunction of Mars and Saturn falls in the third house, denoting accidents and

outrages on railways. At the Vernal Equinox, the Moon rises in sextile to Jupiter, denoting much prosperity for the Empire generally. Mars in the eleventh points to discussions on military matters in the Reichstag, and many acrimonious debates. Jupiter on the cusp of the fourth is favourable for the land and agriculture, and the weather will be propitious. Saturn in the tenth afflicted is evil for the Kaiser, who should safeguard his health. Some notable man is in danger of disgrace. Venus is close to the meridian at the Summer Solstice, denoting some ceremonial or Royal wedding. Mars on the cusp of the twelfth in square to Saturn points to much crime and outrages, and with Saturn in the ninth, disasters to shipping. The birth-rate will increase. Neptune rises in exact opposition to Uranus setting at the time of the entry of the Sun into Libra, denoting much unrest, double dealing with other powers, and danger of international complications. Saturn in the eleventh points to troubles in the Reichstag, and the probability of a General Election.

Special Predictions.

The figure for the Vernal Equinox, shows Saturn on the meridian in 24 E., a warning to the rulers in the Balkans, especially Greece and Bulgaria. Earthquake shocks are threatened in the Sandwich Isles. Mars culminates in Afghanistan and Central Asia, denoting fires and outrages, and is a warning to the rulers in those parts to safeguard their thrones and persons. In 117 W. fires and volcanic eruptions are denoted. The planet Saturn culminates in 5 E. at the Summer Solstice, a warning to the rulers of Belgium and Holland. Seismic troubles are threatened in New Zealand. Mars culminates in Burma, a warning to the authorities there to be guarded against a native rising. Fires and earthquakes are threatened in 82 W. in the Eastern States of America, Havana, and Panama. At the Autumnal Equinox, Saturn culminates in 54 E. Long., a warning to the Shah of Persia to safeguard his health and person. Earthquake shocks in this country are to be feared. Seismic troubles

are threatened in Vancouver and British Columbia. Serious troubles are threatened in Hungary, for Mars is on the nadir, fires and rioting being denoted. Volcanic eruptions are threatened in the Pacific.

Stock Exchange.

Sell all your Home Rails now. We are asked why we advise to sell when the prices have lately been rising? Well, note the continued *decrease* of traffics. Great Eastern £60,000 in half year; Great Northern in 20 weeks £92,000; Great Western in half year £79,000; North Western in 21 weeks £74,000; South Western £21,000; Brighton in half year £10,500; Midland in 20 weeks £43,000; South Eastern in half year £23,500; Caledonian in 21 weeks nearly £35,000; North British nearly £39,000. There is a strong clearing out market at good prices. Take advantage of this movement and buy Brewery Preference and Debentures at their present panic prices.

Astronomical Phenomena

FOR JANUARY, 1910.

Moon's Phases.

Last Quarter,	3rd	...	1h. 27m. aft.
New Moon,	11th	...	11h. 51m. morn.
First Quarter,	18th	...	10h. 21m. morn.
Full Moon,	25th	...	11h. 51m. morn.

Planetary Positions.

- ☉. The SUN is in Capricorn until 20th, enters Aquarius 9.59 p.m. on that day.
- ☿. MERCURY is an evening star all the month in Capricorn; enters Aquarius on 3rd, stationary on 18th, retrogrades into Capricorn on 31st.
- ♀. VENUS is an evening star in Aquarius, enters Pisces on 15th, stationary on 23rd, retrogrades into Aquarius on 29th.
- ♂. MARS is an evening star in Aries all the month; close to Saturn at beginning of month, enters ♄ on the 23rd.

- ♃. JUPITER is a morning star in Libra all the month.
- ♄. SATURN is an evening star in Aries all the month.
- ♅. URANUS is in Capricorn all the month, ☿ ☉ on 12th.
- ♆. NEPTUNE is now well placed for telescopic observation, in opposition with the Sun on the 9th.
- ♁. The following table gives the Moon's position at noon on each day.

16, 17, 18	Aries	3, 4, 30, 31	} Libra
19, 20	...	Taurus	5, 6, 7 Scorpio
21, 22	...	Gemini	8, 9 ... Sagittarius
23, 24	...	Cancer	10, 11 Capricorn
25, 26	...	Leo	12, 13 Aquarius
1, 2, 27, 28, 29	} Virgo	14, 15	Pisces

Weather Forecast.

The month opens with stormy weather, cold winds and snow; increase of temperature 4th, gales and cold snap 6th to 9th, changeable and unsettled through middle of month. High winds about 18th, variable with moisture about 21st, gales and cold 26th, unsettled to end. A stormy and wintry month.

OLD MOORE

Presents his Compliments
to all readers and friends
and wishes them a very
Happy and Prosperous
New Year.

JANUARY 1910.

4, Pilgrim Street,
Ludgate Hill, E.C.

How to Judge a Horoscope.

A SERIES OF SPECIAL LESSONS IN ASTROLOGY. By E. H. BAILEY.

VI.—Foreign Countries Standard Time.

The computation of horoscopes where standard time is observed is a very difficult one, and the student should exercise great care therein.

1.—*France.* All time in France is regulated by Paris which is 9m. 21s. faster than Greenwich. Hence in erecting a horoscope for Paris, we must add the local time of birth to the sidereal time at the preceding noon and then the correction for the corresponding Greenwich time.

For all other places in France a further calculation is required, and as some parts of France are East of Greenwich and some are West, I will give an example of each.

The rule is as follows :—

(a). Find the longitude of the place of birth and turn into time by the usual rule.

(b.) If the birthplace is West of *Paris* subtract 9m. 21s. from the birth time. If it is East of *Paris* add the 9m. 21s., and the results will be the true local time of birth.

(c). Then, if the birthplace be West of *Greenwich*, add the time found by Rule A to the local time, and if East of *Greenwich*, subtract it, and the result will be the G.M.T.

(d). Finally, to the sidereal time at noon add the local time from noon (by Rule B) and the correction for the G.M.T. (Rule C), and the result is the sidereal time at birth.

We will take the two following examples. 10 p.m. Paris time, 1 January, 1910. (a) Bordeaux, 2m. 6s. W. of Greenwich, and (b) Lyons, 19m. 9s. E. of Greenwich.

	(a) Bordeaux.	(b) Lyons.
Paris time	10 0 0	10 0 0
Bordeaux W. of Paris	— 9 21	
Lyons E. of Paris		+ 9 21
True local time	9 50 39	10 9 21
Bordeaux W. of Greenwich +	2 6	
Lyons E. of Greenwich		19 9
True Greenwich time... ..	9 52 45	9 50 12

2.—*For all Standard Times East of Greenwich.*—The rule here is simpler.

(a). Find the longitude of the birthplace and turn it into time by the usual rule, viz., $15^{\circ} = 1$ hour and $1^{\circ} = 4$ minutes.

(b). From the given time of birth subtract the standard of time used, 1 hour or 2 hours as the case may be. The result is the Greenwich Mean Time.

(c). To the G.M.T. thus found add the time found by Rule A and the result is the true local time for which the horoscope is to be erected.

(d). To the sidereal time at noon preceding the birth, add the local time of birth (Rule B), and the result is sidereal time at birth.

I will take two examples of East Standard time to illustrate these rules. 10 p.m. Jan. 1st, Berlin, 53m. 35s. E., and Mauritius 3h. 50m. 13s. E

	Berlin.	Mauritius.
Birth time	10 0 0	10 0 0
Standard (see Table)	1 0 0	4 0 0
Greenwich time	9 0 0	6 0 0
Add difference from Greenwich	53 35	3 50 13
True local mean time	9 53 35	9 50 13

3.—*For all Standard Times West of Greenwich.*—This comprises Canada, United States and Central America. The rule is as follows :—

(a). Find longitude of birthplace and its equivalent time.

(b). From the time of birth add the standard of time. This gives the G.M.T.

(c). To the G.M.T. thus found subtract the time found by Rule A. This gives the local mean time of birthplace.

Two examples are given. 2 p.m. Jan. 1st, 1910, New York, 4h. 55m. 54s. W. San Francisco, 8h. 9m. 44s. W.

	New York.	San Francisco.
Birth time	2 0 0	2 0 0
Standard of time +	5 0 0	8 0 0
Greenwich time	7 0 0	10 0 0
Distance from Greenwich	4 55 54	8 9 44
True local time	2 4 6	1 50 16

Then in these cases, Berlin, Mauritius, New York and San Francisco, we should erect the horoscope by adding to the sidereal time at noon on Jan. 1st, 1910, the true local times found and the corrections for the Greenwich time corresponding thereto.

The following are the Standards of time now in use:—

h. m.	
11 30 E.	New Zealand.
10 0 E.	Victoria, New South Wales, Queensland, Tasmania.
9 30 E.	South Australia.
9 0 E.	Japan, Corea.
8 0 E.	Western Australia, Hong Kong, Philippine Islands, British North Borneo, Labuan.
7 0 E.	Straits Settlements.
6 30 E.	Burma.
5 30 E.	India.
4 0 E.	Mauritius, Seychelles.
2 0 E.	(East Europe).—Bulgaria, Roumania, Eastern Turkey, South Africa, Egypt, Portuguese East Africa.
1 0 E.	(Mid Europe).—Germany, Luxembourg, Austria, Hungary, Denmark, Norway, Switzerland, Italy, Bosnia, Servia, Western Turkey, Malta.
0 0	(Greenwich).—Great Britain, Belgium, Holland, Spain, Gibraltar.
4 0 W.	(Atlantic).—Maritime Provinces of Canada.
5 0 W.	(Eastern).—Western Labrador, Quebec, Ontario, to 82 deg. 30' W., Eastern Zone of the United States, Panama.
6 0 W.	(Central).—Central Zones of Canada and United States.
7 0 W.	(Mountain).—Mountain Zones of Canada and United States.
8 0 W.	(Pacific).—British Columbia and Pacific Zone of United States.
9 0 W.	(Yukon)
10 30 W.	Sandwich Islands.
11 30 W.	Samoa.

VII.—South Latitude.

The rules for erecting horoscopes for South latitude have been clearly and simply explained in previous numbers of THE MESSENGER (vide pp. 124 and 144 Vol. II.) Calculate the Sidereal time by the rules given herein according as to whether it is Local or Standard time, and then follow the rules given on the pages mentioned as to setting up the figure.

With this subject I have completed the first part of my work. I shall now proceed to give simple rules on "How to Judge a Horoscope."

Daily Guide for Business and Pleasure

JANUARY, 1910.

1	17 $\text{m} \times 37$	Deal with antiquarians and astrologers, but avoid quarrels.
2	29 42	<i>Sunday.</i> A quiet day. Travel and visit friends.
3	11 ≈ 37	An evil day for all matters. Act discreetly.
4	23 27	Another evil day for business and important matters.
5	5 $\text{m} 17$	Avoid disputes, and be careful in correspondence.
6	17 13	Travel, change, deal with superiors and ask favours.
7	29 19	A changeable day. Safeguard the health.
8	11 $\text{f} 40$	Deal with superiors after 9.30 a.m. Attend to important matters.
9	24 18	<i>Sunday.</i> Travel, change and visit friends.
10	7 $\text{v} 14$	A quiet day. Do nothing of any importance.
11	20 30	A most evil day. Be careful in financial transactions.
12	4 ≈ 13	Another evil day. Act very discreetly.
13	17 52	Deal with superiors and elderly people in the a.m.
14	1 $\times 52$	A variable day. Attend only to important matters.
15	15 58	Avoid disputes in the a.m. Travel, and visit friends in the evening.
16	0 $\gamma 9$	<i>Sunday.</i> Visit friends, but safeguard the health.
17	14 19	A most evil day for all purposes. Act discreetly.
18	28 27	An evil day, beware of accidents in the a.m.
19	12 $\delta 32$	Be careful in speech and correspondence in a.m.
20	26 32	A variable day. Deal with superiors in the afternoon.
21	10 $\Pi 27$	Attend to business and important matters.
22	24 16	Travel and change in the afternoon and evening.
23	7 ≈ 57	<i>Sunday.</i> Not an important day.
24	21 27	A most evil and unfortunate day for all purposes.
25	4 $\text{a} 45$	Another very evil day. Do nothing important.
26	17 49	Change, deal with superiors, seek work, and push affairs.
27	6 $\text{m} \gamma 39$	Avoid females in a.m. Deal with important matters in afternoon.
28	13 8	Avoid accidents and disputes, and litigation.
29	25 25	A changeable day.
30	7 ≈ 29	<i>Sunday.</i> Visit friends, ask favours.
31	19 23	An evil day for all purposes. Do nothing important.

Horoscopes of Notable People.

EDWARD WYLLIE: Psychic Photographer. By "EUODAO."

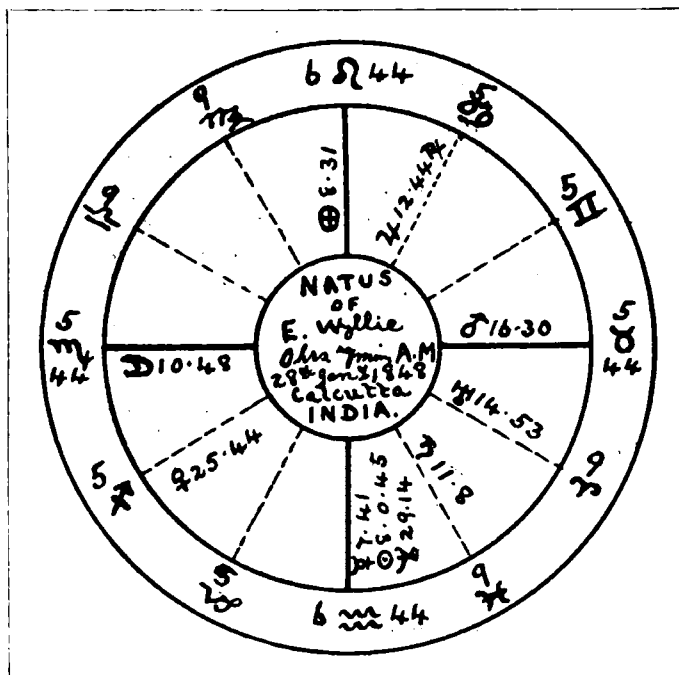
THE subject of my sketch is that of a great medium (better known to our American cousins), at present in Scotland, but who by the early Spring will be in England, when the readers of THE MESSENGER will have an opportunity of testing his wonderful mediumistic gift.

The first testimony of weight which arrests the eye in this horoscope is that of the ruling planet Mars in opposition to the Moon in the ascendant. Now, if it had not been that the Moon is also receiving the trine of Jupiter and Saturn, this opposition aspect would have been a very serious one to cope with indeed. As it is, while Mars in Taurus gives him the necessary will and vim to overcome obstacles and bring his plans

and ideas into practical execution, it is also a danger signal to those people who try to frustrate him in these; and woe betide such, for he will immediately open fire on them in a very sudden and telling manner (♂ 8 ♂ □ ♄). ♂ 8 ♀ is greatly intensified by Mars being in quartile and parallel with the Sun, which rules the tenth, and is in quartile with the Moon. These show he will have to work hard, patiently and diligently (♄, ♀, ♄, fixed signs) all his life for a living. His path will be a very rugged one, and

bestrewn with many obstacles, but ♄ Δ ♀ * ♂ will help him to advance in life by fighting, as it were, against his evil stars. ♂ * ♄ & ♄ will enable him to earn good money, but his inclinations being many and his expenses high, he will not be able to retain it long. ♄ in 6th and ☉ in affliction with ♂, is not conducive to success and happiness in life, unless he is left free and

untrammelled to follow a vocation of his own choosing. The ☉ * ♄ is an influence which will either bring about an entire alteration of his circumstances or some great sudden change in his life. It shows that his greatest success will be in vocations connected with the public or government. The sextile of ♂ and ♄ is a favourable in-



fluence for a military career; and is it any wonder that the subject of this sketch has been a soldier and seen much active warfare with a ruling planet like Mars afflicted in the 7th? The lord of the 10th in the 4th indicates that his public career will be intimately bound up with home concerns; in fact, the home will be his workshop, and in spite of all his journeys—and they will be many as shown by ♄ in ♀, ♄ in ♄, and ♄ in ♄—home will act like a magnet upon him. His vocation as a photographer can

be traced to the Moon rising in m —a sign ruling liquids and chemicals—in trine to Jupiter in ♄ , Saturn in ♅ trine Jupiter. The $\text{D} \Delta 4$ from watery signs, being a very fortunate influence for all matters connected with liquids and the watery element; while $\text{♂} * 4$ confers great skill in working with chemicals.

The \odot and ♁ conjoined in ♈ 4th, is a very favourable influence for carrying out research work within the precincts of his home, and for delving into the secret and hidden things in nature, and laying them bare for the scrutiny of the thoughtful and intellectual side of humanity. Another feature of this conjunction will be his power of concentration and his ability to send his thoughts any distance. The $\text{D} \text{P} \text{♁} \Delta 4$ promises him considerable success in some form of mediumship where passivity is not essential. He will be very sensitive, impressionable and receptive, not only to the thought sphere of others, but also to his surroundings. The influence of m prominent in his horoscope, shows he will be brought into touch with *practical* occultism and some occupation connected with the dead.

The D rising in m gives him a very positive, courageous, independent, enterprising, practical and diplomatic disposition, fond of change and novelty.

Mercury, ruler of 8th in the 4th, conjoined with \odot in ♈ 4th, confers upon him an intuitive, persistent, and penetrative mind, observant and keen in judgment of human nature. The person who tries to impose upon him will have to be a very smart individual indeed, for he is well able to take a person's measure. This influence, while giving him a great desire for knowledge, will unconsciously enable him to glean much information from every available source, his psychic sensorium being much impinged by external influences. If he allows his internal traits full sway, he will not desire to shine from lofty altitudes, but will be content to work away in the shadow of the home sphere (\odot ruler of 10th in the 4th). The latter position also shows that he had a good heredity and sprang from an ancestry

well connected. The first half of the life would be surrounded by troubles of various kinds arising out of health or family circumstances. (I am inclined to favour the latter as the significator of his father is afflicting the Pars Fortunæ and his M.C. during the early part of his life). Persistent bad luck would dog his footsteps, his plans being thwarted, and his ambitions brought to naught. But the middle and latter part of his life will bring him some honour and success. The $\odot * \text{♁}$ not only signifies that the close of his life will be most successful, but that he will be brought into close contact with societies and associations.

♁ in the 5th, and Δ ruler of same, $\odot \text{♁}$, is very unfavourable for litigation and points to difficulties in connection with property or inheritance, also threatens sudden and heavy losses through business, speculation, gaming, etc. As Mars is in opposition to the Moon, money losses are to be feared through partnerships, marriage relatives, and the bad advice of others.

The \odot ruler of 10th, $\odot \text{D}$, \odot asc., 8 M.C., are extremely malefic influences, and point to heavy losses in money and business ventures, every 7th year seeing these coming to a head.

His ruling planet afflicting the luminaries points to a life full of strife, contention, criticism and open enemies. His opponents will be rather difficult to deal with, as they are shown to be of the determined and vindictive type. The $\odot * \text{♁}$, however, promises him benefits from strangers and old moneyed men. The ruler of the 11th, $* \text{♁}$ in ♈ , points to some of his friends being very original, eccentric, and what the world is pleased to call cranks. Scotland, Holland, New Zealand, Portugal or Egypt would be the best places for him, for there he would find friends by whose means he would augment his fortune. (Δ in ♄ , ♁ in ♅ .)

The trine of Jupiter and Saturn, while showing long journeys and voyages in connection with his occupation, also shows acquaintances and friends abroad. Success is certainly assured for him in other lands across the sea. He will, however, have

some hair-breadth escapes in foreign countries from secret violence and calamities. These escapes will be of a providential nature. (M Asc. Δ γ Δ Ψ .)

As the majority of the planets are in affliction in fixed signs, I judge some organic weakness of the heart. The four centres of all his illnesses will be the heart, throat, generative and excretory system. The affliction of the luminaries by Mars points to accidents, assaults and surgical operations. ϕ in ∞ \square \triangleright in ∞ , the latter being afflicted by δ , warns him to be very careful of his eyes, a danger to the sight of one of them being shown.

Though the earthquake of San Francisco, 18th April, 1906, was a national calamity, we find, nevertheless, in our subject's horoscope, the following direction operating at the time (M.C. P δ \odot P). Now this was a very evil direction, as the \odot was in opposition with the M.C. at birth. To him it meant the total destruction of his home, followed shortly by the loss of his wife and son.

His directions for the next four years are by no means rosy, for the M.C. P is sep. Δ \odot R Δ ϕ R & app. \square γ R & \square Ψ R. The \odot P is also app. \square γ R & ϕ Ψ R, and still hugging the δ M.C. P, Asc. P $*$ Ψ R; δ P sep. \square γ P & app. \angle M.C. R & \square Asc. R; ϕ is app. $*$ δ R; while η is Δ \triangleright R Δ γ P, and app. to ϕ γ R. γ holds the Δ of γ R for a number of years yet. It will be seen from the foregoing directions that the fortunes of our subject are likely to be of a very mixed nature. The years 1911-12 will see the M.C. P \square γ R, and \odot P \square γ R in full operation, and as these directions fall in the 10th, 9th and 4th houses, he is warned to exercise great caution in all matters relating to contracts, agreements, litigation and long journeys by water, for he is liable to encounter trouble and loss through some of these; through religious men professing friendship.

The following directions for 1913-14 marks this period as a very critical and dangerous one indeed. M.C. P \square Ψ R 10th and 6th houses, \odot P ϕ Ψ R 4th and 6th houses.

These threaten sudden and unexpected misfortunes in connection with occult affairs. Great care will have to be taken at this time that he does not come into conflict with officials and men of some standing. Things will now go suddenly wrong and give rise to keen disappointment, worry and annoyance. The health will suffer from some strange nervous troubles, the seat of which will be the head (\odot and Ψ in γ .) His business will now greatly suffer by means of his health. The best thing for him to do at this time is to lie low and keep a sharp eye on servants and inferiors.

AN INTERESTED READER writes:—"Will some one kindly tell me the meaning of having magnetic power, and healing, and how one could most easily develop the gift? Also how to develop the gift of the mystic, most easily and inexpensive. Hoping to see the answers in next month's issue."

6, Wynnell Road, Forest Hill.

December 3rd, 1909.

The meaning of magnetic power is to possess the principles of attraction and repulsion. It is a spirit gift conferred on specially selected individuals by angels. Disease is repelled—health is attracted to the individual so treated by the one possessing the gift. There is no such thing as easily developing the gift. It is earned by the parents religiously striving to do their duty to God and their offspring, and earnestly desiring such real things as spiritual gifts. Thus are the parents rewarded. To develop the gift of the mystic—one must prove by experience all the joys and sorrows of mortal life. By this experience will they be able to discriminate the soul of things leading from effects to causes, and if the judgment becomes matured through justice and duty, then are spiritual powers developed by those who watch the individual growth and reward or punish.—W. H. E.

W. H. EDWARDS,

The Clairvoyant Spirit Healer

May be consulted on all matters of difficulty by correspondence, fee 5/.

In cases of disease requiring personal treatment and special diagnosis, fee One Guinea. Letters unaccompanied by fee will not receive attention. Address—

6, WYNELL ROAD, FOREST HILL, S.E.

His Majesty King Edward VII.

HIS Majesty the King enters upon a momentous year of his life, for the directions which are operating point to some important and far reaching changes in the destinies of the Empire. And these are not without evil im-

port, for the two malefics, Mars and Saturn, fall on the progressed ascendant, a warning against indis-

position and accidents.

The Moon is entering the third house of the horoscope, and the twelfth house of the progressed figure, and this is a warning against accidents while travelling, and also to the action of secret enemies and plots, and being in a watery sign shows some danger while on the water. The conjunction of the Sun and Mercury in the eleventh house of the progressed figure points to a general election, much activity in parliamentary circles and some im-

portant and tremendous changes in legislative matters. It shows an improved state of affairs, increase of trade in the country, and many benefits from a commercial point of view.

In February and March the Moon is in conjunction with Uranus and in square aspect to Jupiter, and this indicates danger while travelling and also to indisposition. The conjunction of the Moon with the progressed Uranus falls in the twelfth house in March, a warning against accidents on the water, and the plots and machinations of secret enemies.

In July and August the Moon reaches a sextile of Mercury and the Sun, and this points to a tremen-

dous activity in parliamentary circles, great changes in affairs, and many benefits to the country generally in the way of trade and commerce. Some court functions and ceremonials are likely.

The fall of the year is a particularly evil time, as the Moon comes to a square of Saturn, and the opposition of its own radical place, an omen of serious

indisposition and probably of a bereavement. Colonial affairs may be disturbed at this time. The Sun's conjunction with Mercury denotes many changes in the affairs of the country, a much more active and successful time generally, increase in trade and commerce, and an all-round improvement in the general condition of the nation. The conjunction of Mars and Saturn on the progressed ascendant must not be forgotten, nor its power minimised, for not only will it



affect the King personally, but will produce serious troubles in the land in the early part of the year, rioting and unsettlement, and is a grave portent against war and International troubles. Indian troubles are again likely to cause much trouble.

The purest joy,

Most near to heaven, far from earth's all,

Is bidding clouds give way to sun and shine;

And 'twill be well

If on that day of days the angels tell

Of me, "She did her best for one of thine!"

—Helen Hunt Jackson.

Her Majesty Queen Alexandra.

HER Gracious Majesty Queen Alexandra is under rather favourable influences at the present time, for Venus has progressed to the parallel of the radical Sun, and is close to Mercury. This points to some ceremonies, many journeys, and great changes of a pleasant nature. Health will improve, and there will be much

activity, popularity and success.

It must, however, not be forgotten that Mars is only just past the conjunction of the Sun's place at birth, and this may produce indisposition at any moment. The conjunction of the Moon with Mercury and Venus in July and August is important, denoting court functions, or some royal function or celebration. Like the King's directions, there is an affliction of the Moon also in the summer, pointing to some losses, depression, and probably indisposition. October and November are slightly evil in this respect, owing to the Moon being in semisquare with the Sun, and the progressed place of Mars, and indisposition and danger of slight accidents are to be feared.

Anything of a very severe nature does not appear to be indicated, for the Moon is in sextile with Jupiter at the same time, and this shows some benefits and popularity, and a great deal of success in her undertakings and projects.

The fall of the year, reflects the evil shown in the King's horoscope, for the Moon then comes to the square of Mars, a very evil and dangerous influence.

The effects of this, however, are not very potent until January, 1911, so we will leave any further discussion thereon until next year.

It is remarkable, however, that both the summer and fall of the year bring forward directions which harmonise very strongly with those in King Edward's Horoscope.



Important New Book.

An important new work "The Rosicrucian Cosmo-Conception," by Mr. Heindel, is just off the press and ready for distribution. It gives an entirely new and wholly reasonable theory of the creation of the worlds, the nature of man and his relation to the universe; new, that is, to modern conception. It is, in reality, the ancient teaching held for centuries by that mystic organisation known as the Rosicrucians and received by them from

still more ancient sources. As it is desired to give all students an opportunity to acquaint themselves with this great philosophy the book has been priced at the remarkably low figure of six shillings, post free. These figures will be appreciated when it is understood that the book covers 512 pages, contains 20 diagrams, two of them in four colours, and is well bound in cloth with symbolical cover design. The only desire of the author is to make it possible for all who are interested to study these great truths at the minimum of cost. The book will undoubtedly find a large demand at once, and may be obtained from W. Foulsham & Co., 4, Pilgrim Street, London, E.C.

Life, Death and Hereafter.

THE MYSTERIES OF BEING.

CHAPTER IV.

THE PURPOSE OF LIFE.

What is the purpose of life? It is a question which involves great consequences, but is one which by far the greater majority of men and women fail either to recognise or appreciate. The mental attitude of people of the present day is simply astounding.

Let me illustrate this from an actual occurrence. A mistaken critic, in an unguarded moment, has thought fit to censure my remarks in the opening chapter, and accuses me of Anti-Christian teaching, presumption, and of making personal reflections on the Deity; and also states that I am placing myself above Christ, and taking upon myself to teach without any authority from above.

Like a shrimp disporting himself in his own little puddle, my critic's mental vision seems bounded by the usual twentieth century conceit and religious prejudice; so much so, that it would be useless to argue or try to convince him of his errors in assuming what he has. Nothing outside his own narrow circle, his own little pool, is worthy of credence or interest; in fact, it is doubtful whether, in his estimation, there is anything beyond it. As soon as another mind ventures to bring forward a grander and higher conception of the Deity and Creation, and attempts to explain, however feebly, the glorious possibilities of Life, then with narrow protests, and still narrower logic, he accuses the author of presumption and Anti-Christian teaching. Having eyes to see, he discerns not; and having ears to hear, he understands not.

Such puerile criticism as this is beneath either comment or argument, nor is it my intention to do either. I have chosen this case to merely point out the peculiar mental attitude adopted by some people who cannot raise their mind above the crabbed, orthodox and fashionable ideas of so-called religious

teaching, and who, like the man in the parable, fold their talent in a napkin, and hide it in the ground.

What is the purpose of life to such as these? What possibilities has existence to those who deny, aye, and wilfully deny, that there exists beyond, and above their ken, something which, if they would but realise it, would make their lives a pleasure, not only to themselves but to those around them.

The attitude of trying to measure Infinity with the two-foot rule of finite comprehension is, unfortunately, too much adopted in the present day, and the attitude of my critic is in a line with this. He seeks to place God on the level of his own comprehension, forgetting that He, who is Absolute and Imperishable, can never be a personal thing, an ephemeral, perishable substance. Those who understand Astrology from its higher aspect know that the personality is merely the Persona, or Mask, which covers our Individuality, and, therefore, is ephemeral, and perishes at the last.

But what of life? Is it merely our duty to remain here on earth disporting ourselves like the shrimp in the puddle, forgetful of everything save the petty commonplaces of our own little world, as though there were nothing outside of it save the sandy deserts of destruction. To wall ourselves up with opinions and teachings of worn-out pedagogues, who teach by the light of purely human reason alone, and then, safe within these fastnesses, to deny the existence of brighter and grander truths, of what life can have for us, of what purpose the grandest of all things can mean to us? Or is it more in accord with the Divine instinct within us to add to our store of knowledge, and learn from all sources the why and the wherefore of all things, and thus by our knowledge of such things be able to throw some light on the dark problems that surround us, or help some poor suffering soul who is sinking in the slough of despond because it has imbibed of

the poisonous fruits of modern atheism and positivism.

I am no advocate of Free Thought in its usually accepted term; nor do I suggest that people should run here and there, imbibing first one doctrine and then another, and picking and choosing just whatever is suited to their fancies. But this is one of the results of modern Free Thought, and like the writer says, many people echo her words: "In these enlightened times we only believe what is agreeable to us, and what suits our own wishes, tastes and opinions. *Ca va vous dire*. We cannot be forced to accept a Deity against our reason. That is a grand result of modern education."

But how can it be expected that the higher truths can be either examined or believed by those who wilfully deaden the Divine spark within them, and in course of time forget that they ever had one? Can it be supposed that those whose lives are merely a dose between birth and eternity, who are weighted down with spiritual laziness and materialistic tendencies, can ever hope to realise that life is a pleasure, and that it has possibilities far beyond the brightest dreams?

But I hear a voice of protest: "It is all very well your talking in this strain, but the customs and tendencies of the present day are such as to preclude the possibility of ever attaining to such a state of enjoyment in life."

There is no greater mistake made. Customs and tendencies; who made them? Did the Creator? Not so. If man will wilfully forge the iron fetters of custom and tendency, he must accept those penalties which his own folly has cast upon him.

But take another class of people—those who always complain of their lot, and try to make out that life is not suited to them; what purpose can life have to them? As the same gifted writer, whom I quoted above, makes one of her characters say: "If there's one class of people I detest more than another, it is those all-possessed people who find life unsuited to their fancies. Nobody asked them to come into it; nobody would miss them if they went out of it. Being in it, it's barely civil to grumble at the Deity who sent them along here."

If life is not suited to your fancies, my good friend, then make it so; or, what is better, drop those fancies, and place your life in tune with the Great Life. It is foolish to talk about life as not suitable for our fancies; it is futile to talk of the world as not being in accord with our line of thought. If you realise the true purpose of life, you can help to make life suitable to your internal desires, and you can leave the world a little better than it was when you came into it. By doing this you will be able to understand what the real purpose of life is.

But take another class—Society, the "Butterflies of Fashion," and ask them what purpose life holds to them? Morning calls, flattery and stale compliments, beautiful dresses and flashing jewels, a senseless round of gaiety and useless pleasure. What is life to such as these, who are veritable self-bound slaves to custom and tendency? Is there any purpose in life to those who wilfully forget their own natural duties, and make their lives a mere senseless whirl?

There can be no purpose in life to all these different classes of people I have enumerated—and there are many more—and why? Because they are living corpses; because the Divine spark within has been left to take care of itself, neglected and rejected; and consequently remains just merely a spark, waiting for the first opportunity to depart, to find a fresh habitation for development elsewhere.

And so we find, daily and hourly, the progress of disbelief, scepticism and cynicism, which is being built up against all that treats of the Supernatural and Unseen.

Books Wanted.

Owners please reply early stating condition and price wanted. We are always willing to supply astrological works, taking any of the following in part payment.

The Book of Black Magic and Pacts. By Waite.
The Key of Solomon the King. By Mathers.

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Text book of Astrology. By Pearce. 2 vols., or either volume.

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Character Delineation for the Month.

December 22nd to January 20th. Sun in Capricorn.

DURING the period above named the Sun will be passing through the sign Capricorn, and the individual character of all persons born while the solar ray is passing through this sign will be ambitious, industrious, persistent, zealous, assiduous and diligent, very determined, self-reliant, constant and independent, but tending at times to be somewhat repining, selfish, indifferent, and perverse. They will be impartial, just, arduous and careful, possessing a calm, earnest patience, and a contemplative and reflective demeanour. The acquisitive faculties are very well developed, giving them ability to acquire a good competency, and making them frugal, thrifty and economical. They are endowed with much reflection, contemplation, faithfulness and perseverance, and are capable of attaining to, and occupying, responsible posts. They have, however, a tendency to be despondent, morose and gloomy at times, and are inclined to be somewhat miserly and selfish. The three different types of people born according to the decanate held by the Sun are as follows:—

December 22nd to 31st. These have the full Capricorn nature, and are very ambitious, persistent and persevering.

January 1st to 11th. There is a Taurus element in the character in this period, showing more determination, some obstinacy, self-control, and practicality. The ability to acquire wealth is strongly marked herein, while the nature is more harmonious, good tempered and faithful.

January 12th to 20th. The Virgo element is shown in the characters of those born in this period, and makes them more selfish and self-centred, but critical and discriminative. The nature is orderly, logical and very business like.

The twelve sub-types born while the Sun is in Capricorn, according to the position of the Moon, are as follows:—

Moon in Aries.—Ambitious, fond of being at the head of things, self-assertive, independent, and conceited. The nature may tend to become harsh and domineering, but it is very executive, and capable of responsibility.

Moon in Taurus.—Persistent, firm, conservative, rather materialistic, very practical, stubborn and enduring. The nature is capable of carrying into effect plans and undertakings.

Moon in Gemini.—Steady and thoughtful, ingenious and methodical. This is a combination of forethought and ingenuity. The nature is adapted for subordinate undertakings.

Moon in Cancer.—Ambitious, economical, thrifty, prudent, fond of change, inclined to be capricious, and crabbed. There is a selfish element in the nature.

Moon in Leo.—Ambitious, both for power and social position, fond of show, dignified, self-willed, firm and honourable. It is an inharmonious configuration, and produces much discord in the life.

Moon in Virgo.—Critical, discriminative, and analytical, very orderly and businesslike, especially where personal ends are in view; also practical, but inclined to be too selfish and worldly.

Moon in Libra.—Popularity and desire for fame are typical of this, and the native often rises to a position above the sphere of birth. Foresight and carefulness are also well marked faculties.

Moon in Scorpio.—Much strength of character, determination, harshness, selfish, very materialistic, and inclined to be spiteful and revengeful. Capable of much endurance, and good executive powers.

Moon in Sagittarius.—Very inharmonious configuration, some business ability, success in secret things and religious matters. Some financial ability.

Moon in Capricorn.—Prudent, persevering, thoughtful, somewhat melancholic and gloomy. Acquisitive and selfish, plodding and methodical. A very capable and ambitious nature.

Moon in Aquarius.—Not a successful combination, except when working with others. Gives some organising ability, intuition, and

steady application to work. Rather favourable for financial affairs.

Moon in Pisces.—"Still waters run deep." There is much in the character which is below the surface, requiring developing and bringing out. The nature is quiet and retiring, not initiative. Very kind and loving.

Birthday Influences during January.

And the Fate of every Child born during the Month.

1. SATURDAY. (Ruled by Saturn). ♄ in ♏, * ♀, Δ ♀. A favourable birthday, changes, improvement in affairs, but slight danger of indisposition. A child born on this day will be original, inventive and impressionable, hasty in temper, and rather vindictive.

2. SUNDAY. (Ruled by Sol). ♄ in ♏, Δ ♀. A fairly good year, changes, financial benefits, but danger of indisposition. A child born on this day will be clever and intelligent, of good judgment, but will be handicapped by weak health at times.

3. MONDAY. (Ruled by Luna). ♄ in ♏, □ ☉, ☿ ♀, Δ ♀. An evil year, indisposition, losses and danger of bereavement. A child born on this day will be domineering, often in trouble financially, and will have many drawbacks and hindrances to contend against.

4. TUESDAY. (Ruled by Mars). ♄ in ♏, □ ♀, □ ♀, ☿ ♀, Δ ♀. An unpleasant year, danger of accidents, indisposition, disputes and litigation, some gain through friends, and slight benefits in employ. A child born on this day will be rash and hasty, often involved in serious troubles and disputes, and will be generally unfortunate right through life.

5. WEDNESDAY. (Ruled by Mercury). ♄ in ♏, □ ♀ par ♀. An evil year, danger of accidents, quarrels and litigation, slight benefits from friends. A child born on this day will be rash, sarcastic, and often in trouble through going too far. Will have some help from friends.

6. THURSDAY. (Ruled by Jupiter). ♄ in ♏, * ☉, Δ ♀, * ♀. A favourable year, some benefits in employ, changes and new undertakings, but health will require looking after. A child born on this day will be irritable and hasty, but will gain in employ, and through mental pursuits.

7. FRIDAY. (Ruled by Venus). ♄ in ♏, □ ♀, □ ♀. A worrying and troublesome year, many ups and downs and changes, danger of bereavement and indisposition, but benefits in employ. A child born on this day will have many ups and downs in life, successes at times, but generally will not have a prosperous career, health and environment being a drawback to progress.

8. SATURDAY. (Ruled by Saturn). ♄ in ♏, Δ ♀, * ♀, * ♀. A favourable birthday, changes, improvement in position, gain through employments and superiors; new responsibilities, but some sudden changes and drawbacks. A child born on this day will be rather impulsive, but quick, intelligent, popular and respected, and should make a fairly good way in life.

9. SUNDAY. (Ruled by Sol). ♄ in ♏, ☿ Δ ♀, * ♀. A troublesome year, danger of plots and treachery, some changes, and slight financial benefits. A child born on this day will be tricky and unreliable, but active, energetic and popular; if a female should be careful in marriage.

10. MONDAY. (Ruled by Luna). ♄ in ♏, A quiet year, some little disappointments. A child born on this day will have many ups and downs in life and have a very quiet and unsuccessful career.

11. TUESDAY. (Ruled by Mars). ♄ in ♏, ☿ ☉, ☿ ♀, ☿ ♀, □ ♀, □ ♀, □ ♀. A dangerous year, losses, disputes, ill health and bereavement, danger of accidents and litigation. A child born on this day will be ambitious and energetic, rash and impetuous, will have a hard struggle in life and come to a bad end.

12. WEDNESDAY. (Ruled by Mercury). ♄ in ♏, ☿ ♀. An evil year, reversals, losses, disputes and much unpleasantness. A child born on this day will be erratic, intuitive, inventive, but liable to many reversals and serious disappointments in life.

13. THURSDAY. (Ruled by Jupiter). ♄ in ♏, * ♀, Δ ♀. A fairly good year, material gain and benefits, success from friends and helpers, slight improvement in position, but danger of plots and treachery. A child born on this day will be active and trustworthy, successful in employ, but will have to guard against underhand actions. He will benefit through elderly people.

14. FRIDAY. (Ruled by Venus). ♄ in ♏, * ♀, ☿ ♀. A variable birthday, success in dealings with the other sex, changes and new work and some benefits in employ. A child born on this day will be active and energetic, clever and intelligent, and will be a great favourite with the other sex.

15. SATURDAY. (Ruled by Saturn). ♃ in ♄, △ ♄, * ♄. A changeable year, some benefits, social and financial, but danger of accidents and disputes. A child born on this day will be active and very clever, popular, but rash and impetuous, and often involved in troubles.

16. SUNDAY. (Ruled by Sol). ♄ in ♄, * ☉. A fairly successful anniversary, benefits in employ and through superiors, but slight danger of indisposition, and many hindrances. A child born on this day will be popular and esteemed, but will have many obstacles and hindrances to contend against.

17. MONDAY. (Ruled by Luna). ♄ in ♄, □ ♄, ☾ ♄, 8 ♄, * ♄. A changeable year, some slight benefits, but danger of indisposition, home troubles, financial losses and bereavement. A child born on this day will be extravagant and tricky, very impressionable, will gain through the help of friends, but health and environment will be a drawback to his progress.

18. TUESDAY. (Ruled by Mars). ♄ in ♄, □ ☉, □ ♄, ☾ ♄, * ♄. An evil year, ill health, accidents, quarrels, bereavement, and grave danger of litigation. A most evil anniversary. A child born on this day will be rash, impetuous, hot-tempered and very revengeful, will often be in trouble, and if not careful will come to an evil end.

19. WEDNESDAY. (Ruled by Mercury). ♄ in ♄, * ♄, □ ♄. A changeable year, some benefits in employ, but many worries and annoyances, and danger of accidents and quarrels. A child born on this day will be clever, but superficial, rash and hasty, but there is nothing to show more than an ordinary career in life.

20. THURSDAY. (Ruled by Jupiter). ♄ in ♄, △ ☉, △ ♄, □ ♄. A variable year, with favourable changes, benefits in employ, slight gain in position, but some disappointments and grief, and little unpleasantnesses. A child born on this day will be clever and original, intuitive, popular and fairly successful, will have many little troubles to contend against, and should be careful in dealings with the other sex.

21. FRIDAY. (Ruled by Venus). ♄ in ♄, * ♄, △ ♄, △ ♄. A fairly successful year, some benefits in business, social and financial gains, benefits through elders, but numerous upsets and annoyances in general affairs. A child born on this day will be clever, of good judgment, very popular, and will rise in life and gain much through elderly people and superiors. He will suffer much at the hands of others.

22. SATURDAY. (Ruled by Saturn). ♄ in ♄, * ♄, △ ♄. A successful year with activity, new works and enterprises, success in dealings with the other sex, and much happiness generally. A child born on this day will be active and energetic, bold and courageous, very popular with the opposite sex, and will have a fairly successful path in life.

23. SUNDAY. (Ruled by Sol). ♄ in ♄, □ ♄. A quiet birthday generally, with danger of

financial troubles and disputes. A child born on this day will be extravagant and wasteful in money matters, and rather conceited.

24. MONDAY. (Ruled by Luna). ♄ in ♄, ☾ ♄, 8 ♄, □ ♄. An evil anniversary, indisposition, bereavement, and many worries and troubles shown, danger of unfavourable changes and plots. A child born on this day will have a hard struggle in life, health and circumstances keeping him back, and there is danger of his coming to a deplorable end.

25. TUESDAY. (Ruled by Mars). ♄ in ♄, 8 ☉, □ ♄, 8 ♄. An evil year, danger of accidents, indisposition, disputes, quarrels and personal violence. A child born on this day will be rash and impetuous, often in trouble and disgrace, and will have a hard struggle in life.

26. WEDNESDAY. (Ruled by Mercury). ♄ in ♄, △ ♄, * ♄. A favourable year, changes, new work, social and financial gains, benefits through superiors and elders, and a great improvement in position and affairs. A child born on this day will be active, clever and intelligent, will rise in life and meet with much popularity and approval from elders and from those in a better position than himself.

27. THURSDAY. (Ruled by Jupiter). ♄ in ♄, △ ♄, 8 ♄. A changeable year, some disappointments, but some good changes and improvement in position. A child born on this day will be active and energetic, but will meet with many disappointments, and should be careful in dealings with the other sex.

28. FRIDAY. (Ruled by Venus). ♄ in ♄, * ♄. An unpleasant year, many little worries and annoyances, and danger of disputes and quarrels with others. A child born on this day will be hasty and impetuous in speech, and have many worries and annoyances to contend with.

29. SATURDAY. (Ruled by Saturn). ♄ in ♄, △ ♄, △ ♄. A favourable year, social and financial benefits, gains and success in occupation and position, but slight danger of indisposition. A child born on this day will be popular and intelligent, a favourite with the other sex, and should rise to some position in life.

30. SUNDAY. (Ruled by Sol). ♄ in ♄, △ ☉. A good year for business and employment, material gains and benefits. A child born on this day will be successful in business and employment, and should gain through superiors.

31. MONDAY. (Ruled by Luna). ♄ in ♄, □ ♄, □ ♄, 8 ♄, ☾ ♄. A variable year, losses and indisposition, danger of plots and legal troubles but some social benefits and gains through friends. A child born on this day will have a hard struggle in life, health and environment being drawbacks to success, but will gain through friends and the other sex.

DREAM SIN.—Is a poem embracing some phases of current psychologic and occult truths. By Fowler Harrison. Price one shilling from the author.

Astrological Symbols and Portents.

By W. H. EDWARDS.

AN old Chinese proverb states, "There is nothing new under the Sun," and judging from the interest and respect given by scientific researchers into the antiquity of astrology and its credentials, there can be little doubt that this ancient lore is now accepted as the "Symbolism and Portents deduced from the groupings of the Constellations of the Heavens." The earliest records are dated back as far as 2234 B.C. when the science of astronomy and astrology, was, at the date mentioned, practised by the Chaldeans of Babylon who compiled complete records for a period of 1903 years, until the year 321 B.C. It may be fearlessly stated that all the greatest of the ancient astronomers were adepts in astrology. The Babylonian Canon inscriptions on tablets carefully dated from 2200 to 647 B.C. are officially accepted, as, "an unequalled chronological series." From them we learn the Chaldeans under Nabonassar (747 B.C.) greatly encouraged these sciences. Ptolemy observed and recorded lunar eclipses 720 B.C. Thales, about 600 B.C., taught the true causes of lunar eclipses. He was followed by Pythagoras, who taught the doctrine of celestial motions, the plurality of habitable worlds, the music of the spheres and the signs and portents of the changes in the planetary system. Around him he gathered those who were fated to found the school of Greek philosophy, which comprised the science of numbers, the communion of mortals with spirits, prophetic deductions from the aspect of the stars, and the manifestations of spiritual powers in connection with the heavenly portents.

Aristotle and Autolycus wrote the earliest works, "Concerning the Heavens" and "On the Motion of the Sphere!" While Hipparchus, called the greatest of Greek astronomers, in addition to determining mean motion of Sun and Moon, discovered the precession of Equinoxes. Date from 160 to

125 B.C. Ptolemy, 200 years later, confirmed the discovery of Hipparchus, and also the places and distances of the planets.

About 200 years later still, about 1543 A.D., Copernicus founded modern astronomy and published his "Revolution of the Heavenly Bodies." The famous mystic, "Tycho Brahe," whose "Astronomical Man" stands out as the great discoverer of man being the microcosm of the macrocosm, re-discovered the zodiacal light, but discarded the Pythagorean in favour of the Ptolemaic system in 1582 A.D.

From all that can be gathered from the writings of these great philosophers it must be inferred they were all firmly convinced of the action of the heavenly bodies on the affairs of mortals, in the affairs of nations, and in those of the individual.

Their pupils were initiated in the sacred mysteries, which in all cases accepted as proved the power of spirits over mortals and their intercourse with specially gifted selected persons. The whole system of priesthood was founded on these specially selected persons whose great qualifications were, their power to hear spirits speak—now called "Clairaudients; to see them under special circumstances—now called "Clairvoyants;" and to become as dead, while the spirit called the "Oracle" entered the mortal body of the dethroned spirit and addressed the audience.

Through these Oracles we learn these great teachers of the past ages laid the foundations of science and religion. They affirm that these wondrous signs are sent by the angels of God, who use even the constellations of heaven to impress the peoples of this and other planets of the great purposes of the Creator. Nations as well as individuals are raised up or thrown down according to their actions. Cruelty and injustice are everywhere thrown down; and punishment swift and sure overtakes the

nation, who in their folly and temporary triumph say there is no God nor religion. In all such cases the great grouping of meteors are sent to warn the nations selected for punishment that they are "weighed in the scales and found wanting." There is nothing new under the Sun. Nations rise and fall. The greatest of civilised nations may become a nation of savages. Flood and earthquake may wipe out a continent, but never is this done unless the anger of God is incurred and the angels of God send forth the order for the change.

The signs of the heavens ruling these catastrophes are wrongly construed. These signs are not given until the punishment has been incurred. The misleading view is, that as the signs are there, the inevitable fate follows; but they do not seek to discover, nor do they wish to believe, that such fate is punishment such as befell the Cities of the Plains, sent by inexorable mandate for the discipline of the peoples of the earth. As death does not end all, so are the consequences of such woe to be found in terrible spirit states; and which are more real, so far as intensity of faculties are concerned, than in the mortal state. The decay of civilised nations can be clearly seen by disregard of these plainly to be discerned natural laws, or great principles; to violate which is to sin against the Holy Ghost, or God.

These great principles, are the voice of God, and must be obeyed by all in the mortal form.

It must be placed upon record that the nations of the earth are perplexed and anxiously noting the appearance of the comet, which has now made itself known. Previous to the conquest of England by William Duke of Normandy, the same warning was beheld and was followed by the end of the Saxon Hierarchy. England is in a condition of great and impending danger, due to her neglect of true religion and duty to her offspring. The history of nations does not reveal greater national madness than that which now confronts this country in depending for its food supply on foreign countries.

Correspondence.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—Re your article "Heaven and Hell," please allow me to write the following dream:—

"I am standing on a pathway far up a mountain, there is someone with me I cannot see, I am told to stop and look behind me. At first, I see nothing but mist, it quickly disappears and there before my eyes I see the glories of the world; the towns, villages, forests, rivers, bridges, oceans, steamers, and cities stretch as far as I can see. My guide tells me it is the world, and I am convinced it is true. I stand drinking in the scenery which was most beautiful to behold till my guide tells me to come on.

"We advanced and turned a curve and the whole scenery of the world was hid by the side of the mountain. A deep impenetrable mist edged the pathway. We followed this smooth pathway a short distance, when my guide told me to stop and faced me to the mountain wall. Slowly, the wall rolled apart and I saw the most glorious sight that eyes could behold. There before me, was an immense space, deep down in the mountain. The whole of the cavity was so bright that I felt it was some moments ere I could discern anything within. Circle upon circle of seats, like pumice stone with a light like the shimmer of pearl, rose tier after tier. Millions of creatures were there only in profile (head and shoulders). I gazed in astonishment at the scene while my guide told me the names, such as Jacob, Isaac, Solomon, etc.; I cannot remember the names of all he told me, but they were great in number, so lost was I in admiration. The seats were formed as in the shape of an horseshoe with the half ring to the left. To the right arose a high mound, like a hill, upon which were a group of figures.

"My guide told me, the Lord was there, Jesus Christ, Mary, Joseph, and the Disciples. The Lord I could not see, and the others only very imperfectly, for the blaze of light, such as I have never seen.

"Even as I stood in wonder the face of the mountain rolled together, and my guide told me it was Heaven. He took me by the hand and led me further along the pathway, for indeed I felt blind after looking at so brilliant a light. Suddenly my guide told me to stop and watch before me.

"I gazed before me, but could not see anything except a tall towering man of rock. My guide asked me if I could see anything; I answered, No! After a couple of moments he asked me again if I could see anything; I answered, No! He told me to wait and I should see; I went to advance to the wall, but he held me back. He asked me again if I could see and I replied, No! He answered watch before you. Even as he spoke I saw fitful gleams of light before me as though from the dying embers of a fire. Slowly, but surely, the gleams increased until I saw the glow from a fire that I could not see. The depth was enormous and interwoven and rising

upwards were tortuous paths among rocks. As I watched the glow increased, until I saw figures like flies upon these paths and my guide told me they were human beings, doomed to torture. The fascination was great as I watched the figures climb. Some dropped off into the centre almost from the start, others got half way then fell over, some got three parts and then fell. As I watched the numbers must have been millions, impossible for me to count, as the nearest thing I have ever seen to it is a wire fly trap. My eyes were strained and my hands grip as I watch some who have successfully strove to get upward after treading the tortuous paths. Slowly, but surely, they are coming towards me, I strain my eyes as I watch intently, as they get on a level at the far end and strain every nerve to get out; nearer, nearer, they come towards me, and at last they near the mouth of the cavern when a creature as a human monster that I had not observed previously stepped forward from the side and pushed them over into the flaming abyss. My guide turned me from the scene and led me down the pathway we had come by leading me to the spot where I had stood previously. Once more as I gaze upon the beautiful scenery,

I hear the parting words of my guide: 'Unto every man is given his due.' "

Yours faithfully,
J. F. MORRIS.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—On Sunday evening, 31st October, last, between the hours of 10 and 11 p.m., when the lunar aspect $\text{D} \propto \Psi$ was in operation, a gentleman and myself were sitting with the Spirit Communicator, when the following message, purporting to be from a French astrologer said to be deceased over 120 years, was spelt out in French in the following order:—"Look March, you learn new relation, Herschel explains Sirius, influence theory of Herschel wrong. Halle will throw calculations wrong." The punctuations are my own, but whether they are in their proper order I cannot say. What this message means I am at a loss to say. Therefore, if any of your readers can throw any light upon it by bringing to bear on it their Daniel powers, I shall be deeply indebted to them.

Yours truly, EUODAO.

Old Moore's Table Talks on the Stars.

IV.—SOME IMPORTANT FIXED STARS.

STILL taking the Pole Star as our Pointer or Guide, we will proceed to pick out some of the bright fixed stars.

We have already found Capella and Arcturus (*see page 47*), while we now point out Vega, one of the most exquisite objects in the northern heavens, as forming one of the points of a large triangle, of which Arcturus and the Pole Star form the other two.

Now Vega and Capella are considered the most brilliant stars in the northern heavens, and though Vega is generally considered the most lustrous of the two, an opposite opinion has been made.

Now different eyes will often form different estimates of the relative brilliancy of stars, and as Vega and Capella are widely separated from each other, it is even more difficult to say which is the brighter. Both these stars have a white or pale blue tint, notably Vega; but I have myself noticed that the colour of stars varies. The state of the atmosphere may have a great deal to do with this, while it is also probable that the colour may vary slightly in different localities.

According to Sir Robert Ball it is an open question, among the stars visible in these latitudes, whether Arcturus is not to be placed next to Sirius in point of view of brightness, the two rivals to this position being the two stars just mentioned, Vega and Capella. The nautical almanac places Sirius first, and Vega, Capella and Arcturus in the order named.

Canopus, a star in the constellation Argus, is a near rival to Sirius, but it is not visible in these latitudes.

Sirius, the gem of the heavens, visible in the south-east in the early evening about Christmas, is found by drawing a line from the Pole Star through Capella, and continuing it twice as far again. It then strikes the bright star Rigel, which is classed as equal to Arcturus. At right angles to this line, and to the left of Rigel, will be found Sirius. This star is of such brilliancy that it has been found necessary to create a special order of magnitude for it alone. Its magnitude is no less than 1.5 greater than Vega.

Procyon, another large star, of slightly less magnitude than Rigel, is found by passing a

line from the end star of the tail of the Great Bear, just under the other six stars, and continuing it for some distance. It then strikes Procyon, the chief and only conspicuous object in the constellation of the Little Dog.

Altair, the next largest star, is found as follows:—Draw a line through the first two stars in the quadrangle forming the Great

Bear (not the Pointers), and carry it to Vega. Continue this line a little further it will pass beneath a large star in the constellation of the Swan, and then come to three stars in a line, the centre one being Altair, the chief star in the constellation of the Eagle.

In our next paper we will deal with some of the other important fixed stars.

Book Review.

MENTAL MEDICINE. By Oliver Huckel. (Rider & Son, Ltd.)

This book comes from the able pen of Mr. Oliver Huckel, himself, a graduate of the University of Pennsylvania, with an introduction by Dr. Llewellyn F. Barker, Professor of Medicine in the John Hopkin's University. The work is specially concerned with the new teaching of psychotherapy, in which the Emanuel Movement is so largely interested. It suggests a line of co-operation between religion and science in the cure of that special class of disorders, now so alarmingly prevalent, which have their origin in some mental or psychic disturbance, over which medicaments have little or no influence. The faculty of autosuggestion is so generally recognised now-a-days, that it needs but a hint to indicate how most effectively this marvellous power can be used in the cure of diseases. This hint is most lucidly conveyed in Mr. Huckel's book, in which new aspects of mental science are revealed and old beliefs brought into line with the new thought. The author shows complete mastery of his difficult subject inasmuch as he renders it clear and without ambiguity to his readers. For example, in proof of the working of his system, he says:

"As to the direct helpfulness of a minister's work in co-operation with physicians, we may look at the large and broad value of the Christian spirit and truth. Dr. Matthews states in his recommendation of right thinking as necessary to right acts and results: 'Christianity is the greatest teacher of right thinking, and its wonderful power to prevent disease is just beginning to be realised. That it is the greatest power in the world to prevent disease no doctor who has had practice and experience enough to know doubts. No one can realise better than a doctor what an amazingly large percentage of diseases result from immorality, dissipation, and weak will-power, from ignorance, from unclean thinking and unclean living—in short from leading lives the Bible condemns on every page. Perhaps fifty per cent. of all diseases is due directly or indirectly to these causes. Can Christianity prevent fifty per cent. of the sickness that now prevails? I believe it can. But it must be directed to that end. Electricity is a great power. Applied one way it produces heat; in another way, light; in another it moves machinery; in another it transmits messages. So Christianity

applied in one way civilises and lifts up; in another way it purifies the heart; in another it prevents disease. There will be a great awakening throughout the world when people realise that Christianity prevents disease and adds years to human life. It pays to be a Christian right here in this world, without any reference to a future world.'

"Such helpful teaching, concerning the fundamentals of normal and wholesome living can be given from the pulpit and in pastoral visiting, and in personal relations with the people.

"Still another way in which the minister can help is by special courses of health-sermons from time to time in his church. These may be made to supplement the general teaching of Christianity by definite applications to the problems of health. There is a real gospel of the body. Such a general line of thought and teaching as is indicated in the themes of these addresses might be sufficient for these teachings. It might also be wise to have health classes for yet fuller study along these lines, but it is a doubtful experiment to inaugurate church-clinics for the cure of disease. This work had much better be left to the regular physicians.

"Besides this, however, a minister, if he is wise and interested in these things, may often co-operate most helpfully with a physician in regard to certain cases, giving his aid at the request of the physician under his direction. There are nervous diseases which need emphatically the fullest help in physical, mental and spiritual ways. The minister can often furnish the spiritual factor that is needed.

"There is still another more direct method of co-operation and helpfulness. The pastor can often consult with the physician, even in the diagnosis, and sometimes throw great light on the case by giving the mental or spiritual factors involved. A patient will frequently tell his pastor certain things that he would not think to mention to a medical man, and yet these items may mean a great deal in understanding the patient's real history and condition and the definite needs and treatment."

It would be singular indeed if one should read this book without immense benefit to himself and all those with whom he has intercourse.

The book may be obtained from Messrs. W. Foulsham & Co., 4, Pilgrim Street, Ludgate Hill, London, E.C. post free 3s. 10d.

OLD MOORE'S Monthly Messenger

A Forecast of the World's Fate and Fortune.

No. 5. VOL. III.]

FEBRUARY, 1910.

[TWO PENCE.]

Old Moore's Monthly Outlook.

Important to New and Old Subscribers.

Packets of 12 back issues, each one containing Example Horoscope of Celebrity and also an Example and Pattern Talisman with much other interesting matter on Fate and Fortune may be obtained for 1/- post free. This offer should tempt many new subscribers, not only to possess but to distribute to friends as a welcome gift. 24 different numbers will be sent for 2/-. We may say that in nearly every case we shall send running numbers, but we are short of 3 issues, hence the cheap offer. A very few *complete* sets of the 28 numbers may be had for 4/6 post free.

The New Moon.

The New Moon of the 10th inst. occurs at 1.13 a.m., and falls in the third house in conjunction with Venus. Scorpio rises, and Mars is the ruler of the figure. Its position in the sixth house in Taurus is evil for the working classes generally, but more so in Ireland. There will be much epidemic sickness, diphtheria and bladder troubles. The lunation falling in the third house denotes much enterprise in publishing circles, much success in postal and railway matters,

and means of locomotion. The conjunction of Mercury and Uranus on the cusp of the third denotes some important discoveries in connection with electrical science, locomotion and telegraphic matters. An improvement is shown in the national exchequer, though the affliction of Jupiter shows much trouble through fraud and double dealing. The weather is likely to be cold and frosty. Saturn in the fifth is evil for children, educational matters, theatres and music halls, and much depression is shown in the latter circles. There will be a great deal of illness among children. Foreign affairs will be peaceful. Some notable marriages are likely, probably of an author or novelist. Colonial affairs and shipping matters will improve. Jupiter in the eleventh is favourable for the Commons, but being afflicted by Neptune and Saturn denotes serious matters to be dealt with. Hospitals will find their resources taxed to the utmost.

United States.

At Washington, the latter part of Virgo rises, Jupiter being close the cusp of the second, denoting improvement in the revenue but some losses through fraud. Mars close to the third cusp indicates serious railway

accidents, and troubles in the postal service. Science will make headway in schools. The health of the people will benefit and the condition of workers will improve. At San Francisco, Mars is culminating, denoting terrible fires in the city. The lunation falls in the seventh house conjoined with Venus, denoting some important marriages.

China and Japan.

At Pekin, Saturn rises, denoting much want and privation in parts of that country. Jupiter in the seventh is favourable for peace, but being afflicted shows diplomatic troubles and double dealing with other powers, probably Japan. At Tokio, Mars is just rising, a warning against rioting and fires in the city. Mercury conjoined with Uranus on the meridian denotes honours to scientific men and some discoveries of note.

Europe.

At Petersburg, Saturn is in the fourth house, denoting a cold and inclement winter, much want and privation. Disputes are shown in the Duma, illness and death of members. The lunation falls on the cusp of the third house, benefitting railways and postal matters. Much illness will occur among children. Jupiter in the tenth is favourable for the ruling powers. At Berlin, Jupiter is closer to the eleventh house, showing an active and more business-like attitude in the Reichstag. Much sickness will be prevalent in the country, diphtheria and throat troubles.

India.

At Calcutta, the lunation is just rising and being conjoined with Venus denotes a much more favourable time for the people generally. Saturn in the second is bad for the revenue, showing a fall off of receipts and depreciation of securities. Railway accidents, and thefts of mails are denoted.

Jamaica.

At Kingston, Jupiter is in the second house, benefitting the revenue, and Mars close to

the cusp of the third denotes some railway accidents. Much mortality is shown among elderly people.

General Predictions.

Russia and places under Aquarius will benefit from this lunation. Ireland will suffer very keenly. England still feels the effects of Saturn in her ruling sign.

Special Predictions.

Mars is exactly setting about 10 W., denoting fires and storms. Saturn is on the nadir in 39 E., denoting seismic troubles. Mars is on the nadir in 60 E., close to Khiva and the confines of Persia and Afghanistan, where volcanic eruptions and seismic troubles are shown.

Stock Exchange.

There is always an upward movement in January and a fall in February. Let our readers avail themselves now of high prices if they wish to sell and buy back in March. We refer mainly to high class investments. The result of the elections will steady Stock Exchange dealings, so do not look for violent fluctuations; but we still hold that this is the time to buy Brewery Shares. The *Daily Telegraph*, 15th January, points out what we have advocated for months: that there are great bargains to be picked up.

Magazines Received.

THE SIDDHANTA DEEPIKA (Madras).—We have received a copy of this interesting journal and are glad to note that our friend Mr. V. V. Raman has once again joined the staff. His services will indeed be a great acquisition to the magazine. His masterly articles in former issues will be well remembered, and not least among them the striking contributions on "Oriental Research," and his "Review of Max Müller's Six Systems of Indian Philosophy."

PRANA—the official organ of German occult circles—is also to hand, and contains a number of very useful and ably written articles. Those of our readers qualified to read in the language of the Fatherland will find much of interest and instruction in its pages.

Daily Guide for Business and Pleasure

FEBRUARY, 1910.

Astronomical Phenomena

FOR FEBRUARY, 1910.

1	1 m 13	Be careful in correspondence, and avoid accidents and disputes.
2	13 2	An evil day for all purposes. Do nothing important.
3	24 57	Attend to business, travel, change, and push affairs till 5 p.m.
4	7 † 3	A doubtful day. Attend to ordinary affairs.
5	19 25	A good day for new undertakings and dealing with elders, also for improving position.
6	2 ♄ 7	<i>Sunday.</i> A quiet day. Do nothing of any importance.
7	15 13	An evil day, avoid accidents, disputes and safeguard the health.
8	28 44	Travel, change and deal with elders.
9	12 ♀ 39	Avoid disputes in a.m. Attend to important matters in p.m.
10	26 53	A changeable day. Good for company and pleasure.
11	11 ✕ 21	A good day for active work, new schemes and enterprises.
12	25 57	A suitable day for marriage, pleasure and company.
13	10 ♄ 32	<i>Sunday.</i> An unpleasant day. Act with discretion.
14	25 1	A changeable day. Act discreetly in all things.
15	9 ♄ 20	A dangerous day, avoid accidents and disputes in the evening.
16	23 26	The influences are much too conflicting for any new undertakings.
17	7 ♀ 19	A doubtful day, act carefully in all things.
18	20 59	A favourable day for pleasure and dealings with elders, but avoid extravagance.
19	4 ♄ 27	A doubtful day. Act discreetly in all things.
20	17 44	<i>Sunday.</i> An unfortunate day. Act with care.
21	0 ♄ 50	Avoid disputes, be careful in speech and correspondence.
22	13 46	Attend to important matters at noon. Evil for all thing after.
23	26 30	An evil day. Act discreetly in all things.
24	9 ♄ 2	A generally unpleasant day. Attend to ordinary duties.
25	21 23	A good day for new undertakings, travel, change and seeking work, and improving position.
26	3 ♄ 33	An unimportant day. Act with discretion.
27	15 33	<i>Sunday.</i> Visit friends in the morning.
28	27 25	Act discreetly in the a.m. In the afternoon visit friends.

Moon's Phases.

Last Quarter,	2nd	... 11h. 27m. morn.
New Moon,	10th	... 1h. 13m. morn.
First Quarter,	16th	... 6h. 32m. aft.
Full Moon,	24th	... 3h. 36m. morn.

Planetary Positions.

- ☉. The SUN is in the sign Aquarius, enters Pisces on 19th at 0.28 p.m.
- ☿. MERCURY is a morning star in Capricorn, enters Aquarius on the 15th.
- ♀. VENUS is an evening star in Aquarius until 12th, then ☉ ; afterwards a morning star for the rest of the month.
- ♂. MARS is an evening star in Taurus all the month.
- ♃. JUPITER is a morning star in Libra all the month.
- ♄. SATURN is an evening star in Aries all the month.
- ♅. URANUS is in Capricorn.
- ♆. NEPTUNE is in Cancer.
- ♁. The following table gives the Moon's position at noon on each day.

Aries	... 13, 14	Libra	26, 27, 28
Taurus	... 15, 16	Scorpio	... 1, 2, 3
Gemini	... 17, 18	Sagittarius	... 4, 5
Cancer	... 19, 20	Capricorn	... 6, 7, 8
Leo...	21, 22, 23	Aquarius	... 9, 10
Virgo	... 24, 25	Pisces	... 11, 12

Weather Forecast.

The month opens windy, fine about 4th, but very changeable and unsettled weather up to 12th. Variable for a few days, rain and wind about 17th, changeable and unsettled to 21st, finer with most air at end. A variable month with some downfall.

Old Moore's Table Talks on the Stars.

V.—SOME PECULIAR FIXED STARS.

AS promised in our last paper, we will deal with some more of the important fixed stars; but in this case we examine some of those that have some peculiar characteristic which, though not placing them in any important position from a point of view of their magnitude, gives them a greater interest on account of their special peculiarity.

First of all, let us deal with Sirius. Although this is really the brightest of all fixed stars, it was found in 1844 that its hitherto uniform movement was becoming irregular, and it was stated by astronomers that there must be some other object in the near vicinity of this star which occasioned this variation, and by the irregularities of Sirius the nature of the path of the disturbing body and its period of revolution was ascertained, and although they could not ascertain the actual distance of the unknown body from Sirius they were able to locate the direction in which it must lie. Nothing further was heard of it for nearly twenty years, when in February 1862, it was discovered that the star had a companion, and it was found in the exact direction in which it should be. A few years' observation proved the fact that this almost invisible body was revolving round Sirius in exactly the same way as the Moon revolves round our earth.

Another peculiar star is Algol, being what is known as a variable star. It is usually one of the second magnitude; but after a period of about three days its brilliancy goes through a most remarkable cycle of variations. In about three or four hours it falls from the second magnitude to the fourth, in this way it remains for about twenty minutes, and then begins to increase until in three or four hours it regains the second magnitude at which it continues for about two and a-half days, when it again goes through the same variations.

The brightest star of the constellation,

Gemini, known as Castor, viewed by the unaided eye resembles a single star; but with a moderately good telescope it is found to be two separate stars, one of which is at the third magnitude, and the other somewhat less, and the peculiarity of these two stars is that they revolve one around the other.

The middle star in the tail of the Great Bear is another interesting body. In the close neighbourhood of this star is another star which can be readily seen with the unaided eye; but under the magnifying power of the telescope, the larger of the two stars is found to consist of two suns close together.

Another object of considerable interest is the remarkable double-double star, found in the constellation Lyra. In this case the unaided eye suffices to show a pair of stars so close that they can only just be distinguished. When a telescope is applied to the object the stars are widely separated, and the interesting observation is made that each of them is itself composed of two stars close together, and in each of these revolutions is taking place.

It is mostly found that in double stars the companion star is of very much smaller magnitude than the primary, as in the case of the Pople Star which is composed of two stars, one of the second magnitude and one of the ninth, and frequently a companion star is found of much smaller magnitude than this.

In next month's paper we will deal with the distances of the stars.

The astrologers of the United States have formed a "National Astrologers' Association" for mutual aid, progress and protection. Astrology is condemned as a superstition by those only who have no knowledge of this science of the stars. We wish the new association every success, and hope that the whole world will become familiar with Astrology. It would be of incalculable benefit.

Character Delineation for the Month.

January 21st to February 19th. Sun in Aquarius.

DURING the period above named the Sun will be passing through the sign Aquarius, and the individual character of all persons born while the solar ray is passing through this sign will be intuitive, determined, patient, faithful and discriminative, very honest, steady and sincere, but tending at times to be somewhat vacillating and egotistical. They are studious, thoughtful and intelligent; possess good, literary and artistic ability; have an aptitude for scientific studies, and are greatly interested in occult and mystical subjects. They are endowed with much integrity, thoroughness and patience; have good powers of concentration, and are generally philosophical and versatile, with abilities for the study of human nature. They have humanitarian sympathies, and marked social tendencies; are careful in thought; patient in devotion, and possess a bright and clear intellect with an excellent retentive memory. There is some tendency, however, to be a trifle deceptive and conceited. The three different types of people born according to the decanate held by the Sun, are as follows:

January 21st to 31st. These have the full Aquarius nature and show all the various characteristics to the full.

February 1st to 10th. There is a Gemini sub-influence in the character during this period which gives more intellectual ability, refinement and literary tastes with natural ability for all kinds of mental and intellectual affairs.

February 10th to 19th. A Libra element comes into the character here denoting a more balanced and equalised frame of mind, much refinement, mentality, good sense of justice, conscientiousness, a strong faculty of comparison, and also gives great power of attachment.

The twelve sub-types born while the Sun is in Aquarius, according to the position of the Moon, are as follows:—

Moon in Aries.—Firmness of character, alertness, also persevering with great determination and persistence of purpose. Considerable mental power is shown and ability for occupations connected with writing and literature.

Moon in Taurus.—Practical, faithful, sincere, firm and reliable. It gives a steady, quiet and plodding nature, with little desire for change, and a faithful, persistent and determined nature.

Moon in Gemini.—Good intellectual abilities, studious mind, literary power, industry, neatness and perfection in regard to details. Kindness and sociability are shown and some humanitarian tendencies.

Moon in Cancer.—This does not give a very harmonious character; but strengthens the emotional and sensitive traits and gives fair abilities, but these are more of an emotional and imaginative type than the purely intellectual.

Moon in Leo.—Dignity and pride, an inclination for distinction and honour, an active and lively imagination and a great desire to be loved or thought much of.

Moon in Virgo.—Neatness, carefulness, prudence, practicality and business ability, some narrow and selfish tendencies, and at times a lack of sufficient initiative, and some inactivity.

Moon in Libra.—Good powers of judgment, perception and intuition, with appreciation for the fine arts. It gives much popularity and love of company and considerable imagination. The spiritual side of the nature is much strengthened.

Moon in Scorpio.—Self-reliant, worldly and self-willed, very strong willed with an irritable and aggressive tendency. There is, however, a good deal of executive ability and steadiness.

Moon in Sagittarius.—This combination makes the external nature too quick, and the internal nature slow and steady, and

gives impulse and abruptness. It calls the imagination to a love of beauty and all those faculties which work through the scientific, religious or humanitarian.

Moon in Capricorn.—Shrewdness, tact and ambition, a grave and faithful nature with patience and perseverance, a good memory and a tendency to reserve.

Moon in Aquarius.—Discrimination, self-reliance, humane, well disposed and well balanced. This combination intensifies the clearness and humanitarian principles of the Aquarian character.

Moon in Pisces.—Imagination, refinement and sentiment. Much sympathy and charity, and some musical or artistic talent.

The Scientific Attitude of Astrology.

By JAMES HARVEY, Author of "Essays on Astrology," etc.

CHAPTER I.

There is no question possessing so much import as that of human destiny, being of yesterday, to-day, to-morrow, and for ever: the problem that has haunted the soul of man from far down in the depths of the dark beginnings of human life. It is the spectre of all time, walking the pre-historic night of the human race, ever abiding with the changes and epochs of human progress and man, in their long, weary and painful journey to light and freedom; and lo, the shadow of its shape still overcasts in gloom the spirit of humanity in this age of exalted achievement, wisdom and power. Despite our deep probings, scientific conjectures and explanations of life, we cannot shake its darkness from off our being, where it feeds upon our life, and oppresses our soul even unto death.

Man looks out on the universe in inane despair, seeking consolation and rest for his troubled ego, beset with the spectres of doubt and despondency, seeking solace for his soul in the vast, surrounding immutable magnificence. But in vain: man's question still is, as of old—whither? In vain the sages and seers of ancient times sought peace in their wisdom to soothe their throbbing brain, and quench their burning heart, pursuing the phantoms of sophistry and superstition with continual disappointment, until engulfed and lost in the great abyss of death. Thus it came that men gave interpretations and specious solutions of the cosmic riddle and the problem of life

and destiny; pleasing explanations at best, pleasant to the spirit of the vast concourse of learned antiquity, consoling and satisfying to the famished flame of formless doubt that consumes the foundations of the soul. And when the sages had passed away and their memory had become a thing of the dim past, their remembrance was sustained by becoming set up in high places as deities; and the children of humanity worshipped them as gods. This is the origin of all mythology; and to-day we are in the same way, whether we be followers of Haeckel or Hegel, Spinoza or Berkeley, this spectre of man's gloomy genesis still haunts the sombre corridors of our soul—whither?

Man has traversed the mighty desert and sailed around the earth, he has annihilated the distance between him and the stars, he has subjected fire, earth, air and water to his will; but of his destiny—whither? With his faculty of introspection which separates him from the brute, he has looked in upon himself analysing and building up theories, explanations and fair thoughts of the whence, what, and whither of his soul. Acons have passed, and still he is analysing, building up and explaining; still asking the same world-old query—whither? This endeavour to look into the future is contemporary with the history of human thought, the learned of all times being concerned in the accomplishment; some professing to have it, some seeking in vain and perishing in the quest; and the world in the midst of it all still challenging the darkness in front of the soul—whither?

Wizards divined and predicted by the aid of sea water and spring water, by birds, by keys, by smoke and fire, by stones and by lamps, by the dead or by their bones, by dreams, the lines of the hand, by numbers, and by the stars. And time, inexorable in its great ebb out into the sea of the past, has borne mostly all these systems of augury and soothsaying into the night of historic chimeras; but this lore of the sky and its radiant sentinels reposes high on the shores of modern life, evincing its existence as a great and permanent truth rescued from the ruin of the ages. The survival is more than chance or coincidence of this astral art of the ancient shepherd, who tended his flock on the plains and hills of the primitive nations, no matter how much the antagonistic critics may urge their theories of superstition, atavism and psychological aberration.

Astrology is the oldest form of prognostication, its origin being lost in the gloom of myth and fable. Its records are graven on the stones of Chaldea and Assyria, and the monuments and ruins of nations that have passed into oblivion, long before the dawn of culture, learning and science in ancient Egypt. It is the most ancient of all sciences, giving birth to astronomy. As alchemy is to chemistry, so is astral philosophy to the science of the laws and motions of the heavenly bodies. Astrology has been termed the soul of astronomy: Sabæism, Zabaism, or star worship, being the first religion of our ancestors.

The origination of the science is said to have been brought about by the shepherds of old. shepherds at that time occupying the position of princes, their flocks representing the capital of their epoch. Scripture records of shepherds coming to worship Jesus at Bethlehem; at one part being referred to as kings, at another part as princes, and further as wise men. However, it is firmly established that shepherds were the first star-gazers, who, in their lonely vigils of the night, tending their possessions on the plains and mountains of the pristine peoples, took note of the effect, position and motion of the astral host of heaven. By observation they noticed and tabulated that certain constella-

tions returned again and again, discovering the Sun tenanted or passed through one of these star groups every thirty days or so. It was invariably the same, year after year. There was a periodic return of the Sun to the same position after a space of, approximately speaking, three hundred and sixty-five days. Associating the ingress of the solar orb with certain occurrences that annually eventuated, they thus began by counting from March, the breeding time of the sheep, calling the first sign of the Zodiac, Aries, the Ram. The next was marked by the season of oxen; and to the second they gave the title Taurus, the sign of the Bull. Gemini, or the Twins, is linked with the goats bringing forth their young; the proper symbol of which is said to represent two kids. And all through, it is contended, these divisions of the ecliptic, or path of the Sun, were originally affiliated with animals, from which came the derivation of the term, Zodiac.

It is also held that, if the symbols of the Zodiacal signs are minutely examined, it will be found they have a resemblance to certain members of the human body, that are governed by the signs representing them, according to the doctrine of stellar science. Aries rules the head and face, Taurus the neck and shoulders, Gemini the lungs and arms, Cancer the stomach, the other sections of the human form following in proper apportion; and exerting a little minute examination, it does not require any special stretch of fancy or a gift of intuition to see the relation immediately.

The ancients, by tabulation of all phenomena and happenings which supervened at certain times of planetary position, found that special incidents, characteristics, disposition and natures were under astral influence. And so truly did their observations harmoniously agree, that, with astounding exactitude, they could predict plague, war, earthquake, death and famine; and foresee the nature of men and the events of their life. Experience, therefore, is the foundation of astrology, as it is the basic principle of all science and philosophy.

(To be continued.)

Horoscopes of Notable People.

The Right Hon. A. J. BALFOUR, M.P.

AT the present time, when the election of a new Government is proceeding apace, it will not be amiss to examine and report upon the horoscope of the Right Hon. A. J. Balfour, M.P., who was born at Haddington on 25th July, 1848, at about 9.30 in the morning. At this time we find the third decanate of the sign Virgo rising, with Mercury, ruler of the horoscope, elevated in Cancer in the tenth house. The Sun, Jupiter, and Venus are conjoined in Leo on the cusp of the eleventh house with the Moon in the latter degrees of Taurus approaching the sextile of the three. The figure annexed is drawn for the rectified time of

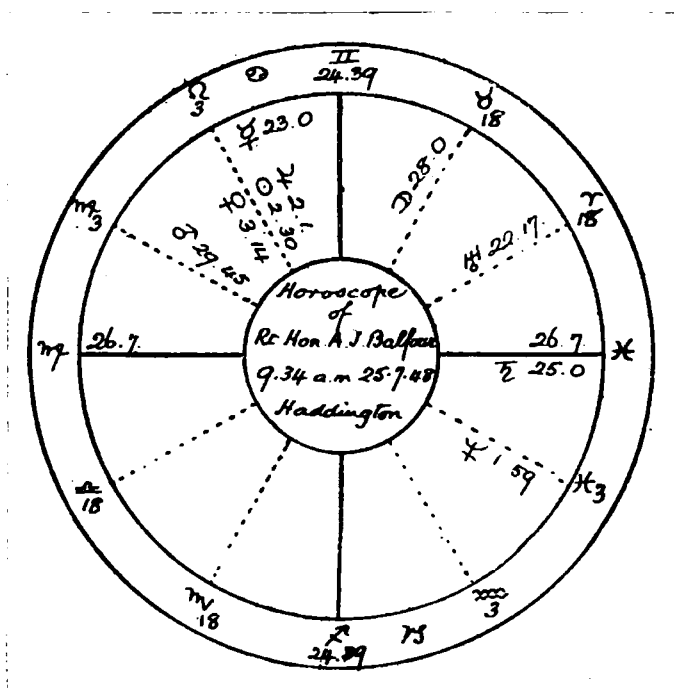
9.34 a.m., but about which there is some doubt.

We have here a man with a quiet and persistent disposition, with strength of purpose, sympathetic qualities, and the desire to work for the sake of work without the motive of self at the back of the effort. He is a man with high ideals, a lofty purpose, a generous and ambitious character, with the desire, aim and intention of doing right for right's sake.

With five planets in fixed signs he has tireless energy, endurance and staying power, combined with patience, method, resistance

and caution. At the same time there is that peacefulness and contentment, which, even in the midst of outbursts either from opponents or in International disputes, would remain unruffled, impassively calm, alert, but unmoved. The elevated position of his ruling planet with the triple conjunction of

the Sun, Jupiter and Venus denote high honours, fame, and an irreproachable character. The mental abilities are of a high order, with quickness of comprehension, great intelligence, and remarkable powers of memory. The health and constitution are strong, but the opposition of Saturn to the ascendant makes Mr. Bal-



four susceptible to cold, and there is some danger of intestinal disorders.

At the present time the directions are eminently favourable, pointing to additional honours, and evidently denoting to a return to leadership. The Sun is now directed to the sextile of Jupiter and Venus, and of its own radical place. This together with the transits of Jupiter over the progressed Sun, and again the stationary position of that planet during the coming months on the progressed Sun, all point to some important elevation in the country.

By converse or prenatal direction, the Sun

is forming the sextile of the same two planets, and the Moon is in trine with the progressed Sun and Mercury, all of which lend aid to our prediction of honours.

The directions remain favourable for some three years, until the primary directions of M.C. con. Uranus, con. and M.C. con. Mars, commence to operate, and this will be a critical time for our subject, but as the time of birth is not quite exact to the minute, probably some minutes before the half hour, these directions will be materially affected. In all probability the direction of Uranus to the meridian coincides with his resignation four years ago. This slight rectification of the time, throws the direction of Mars to the meridian some five years later. All the directions, however, at the commencement of this year go to show honours and success.

A Haunted House.

By MRS. L. WELLES.

I HAVE had the gift of clairvoyance and clair-audience ever since I was a mere child, and have had many and varied experiences, but the one which strikes me as being the most peculiar and strange is the following:

In a Texas town some few years ago I called to see a real estate man with the view of renting a house in which to live.

I had selected the residence I desired and upon mentioning the house and number of street the man looked rather crestfallen, and finally, after some hesitation, he said: "Madam, you may rent the house if you desire, but I feel it a duty to say to you that it is claimed that the house is a *haunted* one."

"Well," I said, "what difference does that make?"

"I am not prepared to say," said he, "but the tenants pay only one month's rent and then vacate."

This greatly interested me, and I wanted more than ever to occupy that house. I asked if he knew just what occurred to the people, or anything of a ghostly nature had been seen. He replied that nothing had been seen to alarm the tenants, but that the *hydrants* were continually running.

The servants at first were held accountable for this, but each one declared with wide-open eyes that they turned off the water and that honestly "afore God some spirit had done took and turned on dat water for sho."

The negroes as a rule in the South are very superstitious and little attention was given the remarks, but this strange phenomenon finally induced each one to vacate the house.

Well, to make a long story short, I rented the house and was soon arranging it for my own use.

I neglected to say that some parts of this house were furnished with old-fashioned furniture that had been in use for years, no doubt; but it was of rich antique kind, and I was quite delighted with it.

The house had been the home of a wealthy southern family before the war, most of whom had passed into spirit life.

I watched and listened during the day and part of the night for a whole week, and was beginning to feel disappointed, for I was keenly anxious to see and hear something out of the usual, when of a sudden the water began pouring from the faucet in the bath.

I had just turned it off after using it and knew it was turned off tight so that it could not slip back. I walked back and turned it off again, and almost immediately the water came pouring from the bath.

I turned it off and went downstairs and into the kitchen to find the cook frightened out of her wits, for she was having a similar experience.

Well, this kept up all the afternoon and we each worked faithfully in turning off the water, but to no avail. It seemed the more we turned off the water the greater the flow when it was turned on again by—what?

The next morning the cook did not show up, and so the girl and myself were alone most of the day.

I had not told her of this as she was away, and I feared if she knew it I would be alone with the work on my hands. The same trouble began about 8.30, ceasing the greater part of the night.

I phoned for a plumber to come out and fix the washers and see what the trouble was. He went over the house and yard and put in new washers and fixed up things and had no sooner left than the trouble began. It was not so interesting as at first, as it was proving a great annoyance.

I went into my room with the thought of relaxing and going into a clairvoyant state, thinking that I might see or hear something that would throw some light on this strange state of affairs. While in the silence the spirit of an old white-haired woman appeared to me, and I could hear no word, nor was any sign given, but all at once I was crazed with thirst.

I called to the maid to bring me a pitcher of water, which she did, and I drank until the girl was frightened, thinking that perhaps I was ill. I asked for more, which she brought, and when my thirst was appeased I heard the words, "Thank God, I can die now." I said: "Who are you?" and the voice replied: "The last owner of this property." I said: "Are you happy?" She replied: "Yes, since I got all the water I wanted." Then she vanished, and it dawned on me that I had freed her from some word or auto-suggestion that bound her to the earth.

The hydrants gave me no more trouble and I lived there a long time in quiet and peace.

I made enquiry about this lady and the cause of her death, and even called on her physician. He stated that she had suffered from cancer of the stomach and was always thirsty. The nurse claimed her last words were that if they didn't give her all the water she wanted, she would haunt the house, and she kept her word.—*The Swastika*.

No Danger so Long as the Rainbow Appears.

By PROFESSOR WESTON.

IN the October number of *The World's Advance Thought* I note reference to a certain article by Dr. Merrill, which appeared in a former number during 1891, in which the doctor predicts an upheaval of land about two degrees wide on the West coast of America, and also a similar upheaval by earthquake in the Asiatic seas. He places the time of it at near 1912.

It so happens that during a rather exhaustive research in which I have been engaged for several years, the subject of the greater cataclysms which the Earth has experienced, in its life as a planet, came up for examination, incidentally to certain other special discussions not directly connected with that subject. It was found that I should require to know about the date when the last great cataclysm occurred, something of its nature, and whether or not similar events of like nature had preceded it in time. Upon going over the evidences it was seen that the last cataclysm was recent, being about the time the deluge of Noah was observed by the early Egyptians.

At the conclusion of my research, which was really not complete, because my investigation ran in a somewhat different line to the search into planetary history, I nevertheless found that verse 11, chapter 9 of Genesis was most likely a singular example of the dictum of an Atlantean Astrologer of the Pyramid epoch. In the false rendering of the false Jewish religionists there is what is called a God that says, "Neither shall all flesh be cut off any more by the waters of a flood." No God said anything of the kind, but the priests of the Sun, who were the astrologers from Poseidon, that is to say, Eden, the capital city of the Lost Atlantis, stated that it was now impossible for any other flood ever to occur on Earth, and furthermore, there could by no possibility be any cataclysm on this Earth so long as the atmospheric air contained sufficient moisture to create the phenomena of rainbow colouration in the cloud formations, because so long as that condition remained as a constant in the Earth's electro-magnetic conductivity it would conform to the orbit of the present epoch and would never be menaced by any disastrous deviation or outside influence.

My research indicated quite plainly that the planet would hold its present orbit and all its present electro-static condition so long as the ocean remained on its surface in sufficient volume to give a closed circuit to its core by means of the moisture.

There was once no ocean on the Earth, and in that epoch the mountains quaked continually with the electric charges passing violently through their rifts toward the interior core of solid steel, but the conjunctions of Set and Osiris, the two Great Asteroids, knocked the water out of Osiris by collision at some of the conjunctions in the constellation of Aquarius, thus repeatedly raising the ocean level on Earth, from the waters of Osiris. The astrologers of

Atlantis saw this repeated collision and knew it always caused a flood on Earth and also knew the water stopped the earthquakes, and knew why. Finally, the line of the apsides and the nodes of both Set and Osiris came to near the same longitude in Aquarius, and the Atlantean astrologers saw that when the collision took place at this point it would be so central as to precipitate the whole of the water of Osiris on to the Earth, and, by computing the volume, found it would submerge Atlantis. They, therefore, predicted the flood and went to Egypt, in the high valley there, to escape it, and did escape it by so doing, upwards of two million people escaping.

The exceedingly ignorant slaves and black natives in the Nile valley had a religion that was called devilish by the advanced scientists of Atlantis, its awful rites of bloody sacrifice and its fearful orgies of phalicism being so disgusting to the advanced men of the West that it was plainly impossible to even converse with the horrible barbarians about any religion. Yet some of the Jewish ancestors succeeded in getting an extremely garbled account of the great cataclysm and gathered a few references which enable us to determine the same features of the ancient Astrological doctrines of Atlantean times. They mixed these fragmentary dictums of the astrologers into their awful religious mess, and the result we have in the book of Moses and the sacred Scriptures of later invention.

I have concluded that the era in which we now live will not end in less than ten millions of years, and that is a coarse, round-numbered guess, far under the real period, no doubt. We will have no great upheavals, as I believe, for Set is dead, being scattered in the orbit of the Asteroids with his brother's mangled and dismembered body, the body of Osiris, whose water is now on Earth and is our ocean. Osiris was a god of beneficence and his mantle has fallen upon the Earth, which is now beneficent in virtue of it. No longer are we to witness the awful changes of the Earth's crust formerly wrought by the terrific bolts of electricity, for now the circuit is closed and in the aurora borealis we witness the beneficent induction of planetary oceans of electricity through the waters and into the core with no disruption of the insulation.

The astrologer who dictated the scientific parts of the ninth chapter of Genesis was right. So long as the rainbow appears in the skies on this Earth, mankind is safe on its surface, not in virtue of the permission of any kind of a God, of heathen, Jewish, Christian or African invention, but simply because so long as so much moisture is on the surface as to create clouds that precipitate meteoric water, the electrostatic condition of the atmosphere and the magnetic core itself will remain about as it now is, and no shocks will be experienced rising to the magnitude of a universal cataclysm.—*The World's Advance Thought*.

How to Judge a Horoscope.

A SERIES OF SPECIAL LESSONS IN ASTROLOGY. By E. H. BAILEY.

CHAPTER V.

POINTS FOR CONSIDERATION.

Owing to the receipt of several letters from students I have decided to postpone the commencement of the rules for judgment until next month in order to answer several queries and suggestions which have been made with reference to certain points in relation to horoscopes.

First, with relation to the nodes, latitude and declination, all of which are found on every page of the ephemeris, I have been requested to explain their meaning and use.

The Moon's ascending node, designated by the glyph Ω , is the point where the Moon crosses the ecliptic from south to north, and in this point she has no latitude. This longitudinal point has a retrograde movement of just over 3 min. per day and completes the whole circuit of the zodiac in 18½ years. Its significance in natal astrology is doubtful and I am not prepared to state anything definite concerning it.

Latitude is the distance of a planet north or south of the ecliptic circle. It must be understood that the planets do not revolve in the same plane as the earth, but deviate sometimes north of the ecliptic and sometimes south, just in the same manner as the Moon. Latitude is only taken into account in the higher mathematics of astrology, primary directions and the compilation of the speculum, and therefore students need not concern themselves with this subject.

Declination is a planet's distance north or south of the Equator. It has an important use in natal astrology, for when two planets are in the same degree of declination or within *one* degree of the same they are termed in "Parallel," an aspect which has the same effect as the conjunction, though slightly weaker. Another point I wish to deal with is "House-space and cusp influence." This is a very important matter, and one which students should carefully study.

The whole circle of the heavens is divided into twelve equal parts termed houses, and each of these divisions is fixed and immovable and governs certain matters relating to the life and destiny. Each of these divisions has a border line called a "cusp" and it is particularly with this point that I am most concerned. The usual rule is that when a planet reaches 5 degrees less than the cusp of a house, its influence is to be taken as in that house. For example: If 8 \times is on the cusp of the second house and Jupiter is in \times 3, the influence of Jupiter is taken as in the second house.

In relation to the ascendant, 10 degrees above the actual degree rising should be taken, but it should be measured in the following manner. From the R.A.M.C. at birth deduct 40 minutes (40'—10°) and turn to the table of the houses for the latitude required, find what degree is rising with this new R.A. The degree found is the limit of the ascendant or first house.

For example: R.A.M.C. at birth, London latitude, 17h. 38m. 12s. Pisces 17° 0' rising. Deduct 40m. from this gives 16h. 58m. 12s. The degree rising at this time is Aquarius 25° 8'. Therefore any planet above the actual ascendant and between Aquarius 25° 8' and Pisces 17° 0' is within the limits of the ascendant.

Personally I allow a limit of 15° above the ascendant. I have found from experience that this is correct, but as this is based on another method of dividing the heavens—and in my opinion the true method—which makes the cusp the centre of the house, the point of maximum influence, I recommend students to study it.

The limit of 10° above found by the rule given is the one to be adopted.

A further point of consideration is the most important of all and has relation both to house influence and actual judgment, and it is the difference between house and sign

influence, and the distinction which must be drawn between the two.

Now students will know that owing to the irregular manner in which the signs rise, some taking much longer than others, and some being spread over more than one house, it often follows that a planet may be in the rising sign and yet in the eleventh, twelfth, second or third houses in maps drawn for our own country.

Now it does not follow that because a planet is in the rising sign, that it must necessarily be in the ascendant; or first house, and it is most unscientific and irrational to lay down as a rule that the influence of the ascendant is that of the first house plus the rising sign and the planets in such sign. If a planet in the rising sign is not within the limits of the ascendant, as shown in the last point dealt with, it has no influence whatever in the actual ascendant. Its influence belongs to the house in which it is actually posited and no other.

But this does not, however, do away with the influence of the actual point ascending, because it is always essential that the exact degree and minute should be correctly calculated, and whatever decanate of the sign is actually rising should receive very careful attention. But of this point more anon.

The real point I wish to emphasise is that unless planets are within the limits of the ascendant, as previously shown, they *cannot have any influence whatever in that house*, no matter what part of the sign they are rising in. For example, when \odot 0° rises at Liverpool, Ω 2° is on the cusp of the 3rd house, and Mars in \odot 29° would be on the cusp of the 3rd, though actually in the rising sign. Now is it logical to suppose that Mars in this position is in the ascendant? Again, when \uparrow 29° rises, m 28° is on the cusp of the eleventh house, and Venus in Sagittarius 1° would be just inside the eleventh house. Is it scientific to judge Venus as in the ascendant just because it happens to be in the rising sign? In the former case Mars has purely a third house influence and in the latter case Venus has wholly an eleventh house influence, and no other.

Combust. This is another term which is

misunderstood. It has *no* use or significance in natal astrology, its special use being in connection with the horary branch of the science. If there are any other similar points which cause confusion to students, the "Answers to Correspondents" column can be utilised for their instruction.

Tarot of the Bohemians.

THE Tarot of the Bohemians, by Papus, which is the most ancient book in the world for the exclusive use of initiates, has been thoroughly revised, and a new edition is now offered with an introduction by Mr. Arthur Edward Waite. It is a book of that class which does not easily lend itself to the purposes of the reviewer, but the following brief citation from the introduction will at least furnish a cue to its contents:—

"The Tarot pack of cards, transmitted by the gypsies from generation to generation, is the primitive book of ancient initiation. This has been clearly demonstrated by William Postel, Count de Gébelin, Etteila, Eliphas Lévi, and J. A. Vaillant.

"The key to its construction and application has not yet been revealed so far as I know. It is therefore my proposal to fill up this deficiency by supplying initiates, or, in other words, those who are acquainted with the elements of occult science, with an accurate guide, which will assist them in the pursuit of their studies.

"The uninitiated reader will find herein the explanation of the exalted philosophy and science of ancient Egypt, whilst ladies will be enabled to practise the use of the divining Tarot by methods which are rendered easy in Chapter XX."

The price of the book, which is very fully illustrated, is 6/- net, post free 6/4, and may be had with pack of cards complete for 10/6 post free. The cards, if ordered separately, are 5/- the pack. Orders should be sent to Messrs. Foulsham & Co., 4 Pilgrim Street, Ludgate Hill, E.C.

Life, Death and Hereafter.

THE MYSTERIES OF BEING.

CHAPTER V.

MAN'S PLACE IN THE WORLD.

As a fitting sequel to the previous chapter on "The Purpose of Life," I propose to deal with the very important question of "Man's Place in the World." It is as equally an important one as our previous question, as very few ever give it a thought, and are totally indifferent to the object of their being in the world or their actual place among the people.

At the present time when the minds of the people, aye, and their passions too, are being aroused by the vituperation of political demagogues whose sole object is to stir up strife, inaugurate class war, and hatred between master and man, it behoves all right thinking people to carefully consider how far by following such advice they are acting in accordance with the spirit of Eternal Justice.

First of all let us remember these few points. The dew falls on rich and poor alike. We are brothers in the fight and sharers in the reward. A man stands in relation to the whole human race as an atom to the body of which he is an integral part.

Let us consider for awhile these points. The dew falls on rich and poor alike. No matter what the station in life, the degree of affluence or learning, there comes the time of good and evil fortune, the days of illness and adversity, the moments of recompense and reward. All are brothers in the same fight and all sharers of the same reward. All are workers together, whether master or man, whether duke or peasant, whether king or citizen, each has his own appointed place, his own particular work, each has his own appointed limits, and each shares in the same reward.

Now what effect can the instigation of class hatred have on the community at large? A man stands in relation to the whole human race as an atom to the body of which it is an integral part. Therefore

the very beginning of such hatred shows the beginning of ruin and disaster to the whole community.

The brain thinks and plans, the arms and legs do the work which nourishes the body, invigorates the brain, and through them gives strength to those parts which work. The rulers, and in a general sense the masters, as the brain of the community, plan and organise; the arms, legs, muscles and sinews, as the workers and toilers of the community carry on the plans, and through such work earn the food which goes to strengthen the body of the community and thus builds up the natural power of the brain, and through this gives strength to the working parts. But stultify the action of the brain, stop the mechanism which keeps the mental powers in working order and what then? If the brain refuses to act, there is nothing for the arms and muscles to do, and consequently the body simply lives on its own stored up vitality, eating out its heart in a useless endeavour to live.

Again, suppose the brain continues to act, to plan and organise, and the arms and muscles refuse to work, where will the nourishment for the body come from? It will simply result in self-destruction, and the workers will bring upon themselves the fruits of their own refusal and neglect.

So it is in the world at large to-day. Class against class, sect against sect, community against community, nation against nation, and what will be the end of it? The end will be this. That unless man of his own free will wakes to a proper sense of the Spiritual and Temporal responsibilities, and refuses to be led away by the hollow vamping of loud-mouthed demagogues, then destruction swift and sure will come upon it. If a sect, then internal divisions will break it up; if a city or community, then it will be utterly destroyed by some great catastrophe like Messina; and if a nation, then destruction will fall upon it in the shape of

war by the conquest of that nation by another, and its absorption into the body of the conquering nation. It has been so in the past, it is so in the living present, and unless man wakes to a realisation of the true purpose of life and his own place in the working out of the Great Divine plan, then it will be so in the future, and that future is nearer than some people think.

But coming more literally to an explanation of the words, "Man's Place in the World," let us realise more deeply the true meaning of the sentence we have just quoted. "A man stands in relation to the whole human race as an atom to the body of which it is an integral part." Further, that "no other unit can effectively take its place until, under the law of evolution, the changes going on in the constitution make the necessary adjustment possible. The idea of solidarity includes that of harmony and also of co-operation, from which we argue, that, whether consciously or unconsciously, every man is subserving some purpose and fulfilling some special function in the economy of the universe and in the social constitution."

From a study of the ethical side of astrology and an acceptance of the law of re-incarnation, we can understand this subject more fully; but it is not my intention to delve into the subtler mysteries of our being, but to write from a more or less plain standpoint in this matter.

The plainer and more simple truth of this matter of "Man's Place in the World," consists of the genuine acceptance of the principles of harmony and co-operation between all parts of the body, community or nation. There must be masters and servants, there must be organisers and workers, there must be capital and labour, and it follows as a logical sequence that the iniquitous setting of class against class, one section of the community against another, arm and hand against brain, feet and muscle against heart, must only lead to inevitable and irremediable disaster, death of the body, destruction of the state and obliteration of the nation.

Each man, aye, and woman too—for they

have their share in the working out of the Great Divine Plan—should work as an individual atom for the benefit of the body of which they are an integral part. He should do his share in the working and building up of the fabric, and such work should be done in harmony and co-operation with, and under the management and control of, the brain. When all parts of the body are working in harmony and co-ordination, then the constitution is strengthened, the vitality is good, the circulation of the blood is quick and the general functions of the body are all performed in a proper manner.

Man's place in the world is to live and work in harmony with the conditions—mental, moral, and environmental—in which he may from time to time find himself; to obey those natural laws both as regards himself and those who are placed in authority over him; to do whatever is put before him in a genuine workmanlike manner, so that the results will be for the benefit of the body, community, or the nation to which he is an integral and inseparable unit. A bad brick in a foundation, a weak joist in a floor, will soon cause the utter collapse of the building. A weak spot in the machinery of a nation, a growing discontent among the workers can only lead to disruption and internal strife. The labourer is worthy of his hire, but not unless he makes himself so; not unless he makes the purpose of his life a real and genuine one, and fulfils the duties imposed upon him by the natural order of things. Therefore, we see again, "that consciously or unconsciously every man is subserving some purpose, and fulfilling some special function in the economy of the universe, and in the social constitution."

The principle of harmony is the one great controlling factor throughout the universe—the element of co-ordination is shown most clearly in all the workings of Nature's great plan, and it therefore follows that man, unless he acts in accordance with these Divine principles, is causing whatever nation or community he belongs to to become a seething mass of discontent and finally disruption.

On the other hand if he strives to fulfil

his duties in accordance with these laws, recognising the rights of those who, by the laws of evolution, are for a time on this material plane placed in authority, then the whole functions of the body, community or nation will operate in a regular and uniform way, the prospects of each and all will improve, the happiness and prosperity of the

community or nation will develop more and more, and the real and only true purpose of life will gradually unfold itself to those who understand and appreciate their own particular place in the world, which is "to stand in relation to the whole human race as an atom to the body of which it is an inseparable part."

Applied Phrenology.*

By JAMES COATES, Ph.D., F.A.S.

ASSUMING, of course, you desire to become the students of Human Nature and possess certain natural and acquired qualifications for the study and practice of phrenology, viz., a favourable organisation, fine-grained and healthy; good physical stamina; a head well poised on your shoulders, of good size and shape, indicating especially practicality and common-sense; a moral bias in disposition; a respectable education and a fair knowledge of men and the world; and last, though not least, a warm side to humanity, such as would, apart from its essential usefulness give you an enthusiasm in the application of phrenology to the welfare of the race;—I shall, in plain and simple language, endeavour to show you how to become a practical phrenologist.

To make a beginning, learn to be self-reliant, cultivate independence, observe and think for yourself, and be a servile copy of none. Valuable as are text-books, busts, and charts, depend upon yourself. Use your own eyes, and draw your own conclusions from what you see; express your thoughts arising from what you have observed as clearly and concisely as possible. Avoid having "too many irons in the fire." Be a good phrenologist or none. Be practical rather than theoretical. It is true you must be theoretical before you are practical. I, of course, take it for granted that you are already thoroughly posted in the theory and principles of phrenology, and all you want is a little aid to enable you to practically apply what you know. When I say practical rather than theoretical I mean apart from your reading: omit nothing which can throw light upon character. Observe daily every living head and face among your associates. Take particular notice of each habit and mannerism. Trace, if possible, the probable connection between the former and the latter, that is, between physical development, cranial formation, general appearance, and the character and disposition, etc., exhibited by the individual. Content yourself at first by being an observer and a fact gatherer. Don't be philosophical, metaphysical, or psychological, endeavouring to find in phrenology a foundation on which to build some cherished fad, either materialistic, spiritualistic, or other cherished phase of Christian belief. While

phrenology is capable of and has been used for such purposes, rather content yourself with knowing man, than of setting yourself up to dictate what he should be; for he will be materialistically, spiritually, morally, or otherwise inclined, in spite of you. According to his organisation and phrenological development so shall he be.

Avoid scanning the skies of your subject, assuming pedantic airs when you should walk with more humble assurance among your fellows. Study heads and faces. Never assume more than your knowledge of Human Nature through your phrenology warrants. Keep the *cui bono* of your science and the art of its application ever before you, and thus render phrenology doubly valuable to yourself—in the reading of character, and the lessons you derive therefrom—and to others, while estimating theirs. You will thus lead and advise them to whatever practical good is to be obtained by submitting themselves to your examination. When you examine a head, if possible, never state a doubtful opinion, or should you at any time do so, give your reason to the person examined. Most people will appreciate your candour.

The eyes of the world, i.e., those who read your books, listen to your lectures, consult you for advice, your assistants, servants, wife, and children, all your world, will be upon you, ever ready to test the soundness of your views, the value of your examinations by their approximation to the truth, and their general practicability. Your mistakes (as a professional phrenologist) will be looked upon as proof positive of the insufficiency of phrenology to accomplish that which as a science it claims to be able to achieve, viz., that phrenology is not only the science of the mind—mental science, *par excellence*—but its methods are the best for discerning or reading character.

When setting yourself the task of delineating character, remember you are human, liable to err in your application of phrenological data, through your own impressionability. As on the ocean unknown currents—or currents known, for whose influence sufficient reckoning has not been made—have shipwrecked many a noble vessel, so have dominating personal influences, such as positive, magnetic natures, consciously or otherwise, affected the

judgment of some phrenologists as to lead them to depart from the observance of the sure charts of this science, to make grave shipwreck of their hopes in their earlier voyages of phrenological discovery. To reduce the liability of error to a minimum, eliminate as much as possible all feelings of personal likes and dislikes (of the "Dr. Fell" order) to the person examined. Friends and critics, etc., are most likely those whom you may be called upon to examine first; with them and all others take the platform of benevolent neutrality. Remember none are so bad as they are painted, and none so good as they should be. Act as an entirely neutral party. Albeit, consulted professionally, express your opinions honestly, according to your legal phrenological attainments, without flattery, fear, or favour. The formation of such a style or manner—strict faithfulness to the principles of the science: truthfulness in the expression of your opinions, description of character, nature of your advice, what not—adopted so early in your career, will be invaluable, and in the course of time will give you a name respected and honoured, worthy of the science you love, and of which you now seek to be a professional exponent.

Your delineations of character may be given in this order. Tell the person examined, 1st, what they are, what they are not; 2nd, what they should be, what they ought to have been and were not; 3rd, what they can do and do not; 4th, what they have done, and do, and should not; 5th, what they will be able to do if they make the requisite effort; 6th, what they should cultivate and restrain. In a word, what they are and what they should be.

In your examinations, never hesitate to say what phrenology says, or what you think it says. Absolute certainty can only be attained by years of experience in practical phrenology. By absolute I mean as absolute as any certainty of variable quantities can be in this world. Be careful and even painstaking in your examinations before giving expression to your opinions, no matter how intuitive or apparently sure. Never jump to conclusions, or say aught you believe your examination has not justified. When not sure, do not consider it an element of weakness to carefully re-examine the head, as necessary either to substantiate your views or to correct them; and, finally, never allow the looks or hints of friends, on-lookers, or of the person examined to influence you.

You must interpret the character by the phrenology of the individual, and by no other method, however easy, gratifying, and apparently sure. Philosophically and practically, there is no safety outside of phrenology. It is the true science of mind, "every other system is defective in enumerating, classifying, and telling the relations of the faculties. It undertakes to accomplish for man what philosophy performs for the external world. It claims to disclose the real state of things." It reveals man to himself. The student of mental science, as demonstrated by phrenology, cannot be ignorant of himself. This knowledge increases his responsibility, enlarges the area of his usefulness, and enhances his conception of the nobility of manhood. In and by it, he sees human nature as it is, glories in its greatness and trembles for its weakness. This self-knowledge is the sum of all knowledge. It is to know self, to

know man, the epitome of the Universe. Phrenology has been claimed "as the hand-maid of Christianity, the key to the Bible and human Nature." I do not think that the claim is an exaggerated or excessive one.

As phrenologists (students of self or of your fellow-men) you have embarked on a noble mission and career. Your reward may not be in the applause of man, in the coin of the realm, in position, dignities, or gratified ambition. Its professorships may not be attached to our seats of learning. Nevertheless your study is a fascinating one; its rewards are more genuine, more lasting, than those of the world. If you are enabled by your profession, to make "the mechanic the better man, the man the better mechanic," and all with yourself more noble and true, your mission to others and your work for yourself will not have been in vain. You will be rewarded in your very difficulties and struggles, for they shall be like the blows of the blacksmith on the tyres of the wheel, each blow perfecting its construction; so will every difficulty fit you for your true work.

To resume: In going through life use your eyes. Phrenology is essentially a science of observation; observation must perfect it; observation alone can detect where its methods or modes of application are faulty. While using your eyes, bring into play all the faculties represented by the organs of the anterior or coronal brain. Perception, to take cognisance of external things, such as the physiology, form, configuration, coarseness or fineness, quantity and quality of the organisation. The knowing faculties, to recall the facts observed, configurations and illustrations, principles of phrenology studied and their application to the facts observed, comparison and induction, to give a reason for the hope that is within you, and the why and wherefore of your conclusions, based on what you have observed. Intuition, and your spiritual or moral nature, to aid you in penetrating below the surface of your observed facts, for remember you are dealing neither with sticks or stones, nor merely with flesh and bones, but with sentient beings like yourself, whom you are endeavouring to know something about, to penetrate, read by the outward and visible signs of their inward spiritual grace, such as temperament and quality of organisation, form of body, contour of brain, as represented by the physiology, shape of head, facial form and expression. You will seek to ascertain by these whether they are living or merely existing in their propensities, or in their propensities and intellectual faculties, or in their moral and intellectual faculties; or in what way their real life or soul manifests itself. You will proceed with your investigations, by observation and reflection, until no fact, no particular, escapes notice, or is considered too small to be recognised as a physical factor, determining and demonstrating character.

In shop, market, church, religious and political assembly, in friend or servant, ever to be on the outlook for phrenological information. Pay special attention to the eccentric, peculiar, loud-voiced, to whisperers, to the pretentious, affected, to the celebrated and notorious who may fall within the range of your vision. Keenly observe every move or manner, and as far as you can, without personal manipulation,

but by observation merely, endeavour to ascertain how far such and such characteristics are made apparent in the craniology of those observed, not omitting to notice such modifying influences as health, temperament, or quality. Again, carefully notice the habits and mannerisms of children, if possible when unobserved by them; or when doting mothers are enlarging on the innumerable qualities of their beloved offspring, carefully scrutinise the formation of the heads of these little ones, and then draw your own mental conclusions. By no means neglect in your investigations the conduct and mannerisms of so-called ordinary folk, of whom the world—our world—is principally made up; and finally, take special note of the esteemed, as well as the vicious and the criminal. Having acted upon the preceding hints, and trained your faculties of observation and powers of deduction as much as possible, then commence to train your fingers to aid your eyesight and judgment, by examining all the heads you can get to examine. Do not hurry in your examinations, and whenever you come into contact with developments similar to those, or approximating those you have observed or read about, and may have seen illustrated, see to it how far similar characteristics of craniology are borne out by similar characteristics of manner and habit, and to what degree. In this way you will cultivate what might be termed the physiognomy of phrenology, and, in time, from form of face predict form of head, and *vice versa*, and from either the character. Avail yourself of every method of arriving at character, but principally rely upon what we esteem pure phrenological methods.

"To read character correctly, it is absolutely necessary to take into consideration, not only the organs of the brain, their size, function, and combination, but the stock, health, temperament, education, and culture of the individual as well. In a word, quality as well as quantity must be considered." In the foregoing you have the essence of practical phrenology. If you desire to be a successful reader of character, you must aim to convert theory into practice. No hard and fast rules can be laid down. As a practitioner you must adopt those methods you find by practice and experience to be the best; but to aid you I will indicate those methods which I have found to be most useful.

As an examiner, in practice, it is not only necessary to "know what you know," but to be able to "say what you know" in the most direct manner, not only in such a way as to be pleasing and satisfactory to yourself, but also to be thoroughly understood and appreciated by the person examined. It must therefore be expressed according to the ability, intelligence, receptivity, and character of your client. This is most important in the delineation of character. By it, or the want of it, the tyro in phrenology, the glib utterer of phrenological phrases, will be detected and distinguished from the true phrenologist.

Having carefully examined the head, and taken special note of those other conditions of quality, etc., it is now necessary to express your views; but in doing so I do not think it is advisable to inform your patron that such and such an organ is large, or that it is small, according to the usual formula, viz.

"Benevolence is very large, therefore," etc., "Amativeness is large, therefore," etc., "Self-esteem is small, therefore," etc. This is the method of beginners. Whatever conclusion as to character a phrenologist comes to, "Benevolence very large," "Amativeness large," and "Self-esteem small," the mental process by which he arrives at the sum total of character need not be expressed. The stating that such and such an organ is large, and another small may be pleasing to the young examiner, and gratifying to the person examined, but it is of no practical value. Moreover, it is misleading to the person examined, meaning anything or nothing, and, like the utterances of ancient oracles, very susceptible of double interpretations. For instance, it is well known that a man may have large Benevolence and not be benevolent. It is therefore misleading to say to a person, "Sir, I find you have large Benevolence," when in all probability his benevolence may be but the appendage of his vanity, the outcome of his desire to acquire for himself a good name, praise, position; or his benevolence may be but a safety valve to his selfishness and love of ease. He gives because he "hates to be bothered," "can't stand a row," or "woman's tears." "He has no time for investigation; better give them something and let them go;" and last, though not least, "anything for peace sake," and so on. Upon such hollowness and a little cash he poses as a philanthropist—a benevolent man. In fact, character cannot be predicated on the existence of a single organ unless, indeed, its predominance overshadows the whole. A man of large Self-esteem may not be proud, only with Secretiveness reserved, with Conscientiousness, and the appropriate support of the intellectual organs, dignified and just.

A phrenologist should of all persons be clear, definite, and just, neither mercilessly critical as some are, who think it is their duty to be everlastingly fault-finding, nor fulsome and "buttery," as others are "who are afraid to hurt feelings," and "who desire to make the most of a person's qualities, to encourage them," at the same time abstaining from fully stating their failings, lest they should lose their support and patronage, or that of their friends. Nor should the phrenologist be a mere numerical "bump feeler," one who takes a numerical and alphabetical round of the organs in order that he may oracularly inform his client of his knowledge of their location and size. All such methods should be avoided by the phrenological aspirant as unworthy of a science which more than any other speaks with certain sound as the guide of man and the interpreter of his nature.

Books Wanted.

Owners please reply early stating condition and price wanted. We are always willing to supply astrological works, taking any of the following in part payment.

The Book of Black Magic and Pacts. By Waite.

The Key of Solomon the King. By Mathers.

The Magus, or the Book of the Magi. By Barrett.

Text book of Astrology. By Pearce. 2 vols., or either volume.

The Mystery of a Great Epithet Solved.

By S. H. AHMAD. Author of "Mysteries of Sound and Numbers."

WHAT could be a more befitting Christmas present than a complete solution of the most holy attribute *Christ*, the derivation of which has ever been sought in the Greek root *Chrio*, to anoint.

It may have satisfied the world at large as a correct interpretation in connection with the Hebrew word *Messiah*, the anointed one; but surely the philologist ought to have known better. Why he should have been silent for so many centuries, especially from the time of reformation, which has undoubtedly been followed by liberality of education and freedom of thought, is incomprehensible. He has discovered analogy between the Chaldean, the Persian and the Sanskrit, and has gone deep into the roots of thousands of words, but curiously enough has left intact the very word which is so important, and has been to millions of mankind in all generations.

The error, however, must be pointed out at all hazards.

The Lord himself teaches us not to conceal the truth; and the truth is that the word *Christ* has nothing to do with the Greek *Chrio*!

It is, in fact, a Grecianised Persian compound word *kh(u)r-i-shid*, together pronounced *khurshid*.

As written in English *ch* = *kh*, as sounded in the word *loch* in Scotch, or the word *hoch* in German; *r* = *r* = *kh(u)r*, meaning the light, which is perfectly harmonious with "I am the light"; *s* = *sh* (there was no single letter in any European alphabet two thousand years ago to express the sound *sh*, nor is there one to-day, and consequently *s* was generally used for the purpose before combinations of letters like *sh*, *sch*, and *ch* as in the French word *mouche*, were introduced), *t* = *d* (semitic) just the same as to-day, in writing German, the letter *t* is employed to denote the sound of the semitic *d*.

Shid in the old Persian means the Sun.

Now the word *khurshid* together is used in both senses: *the Sun* and the *light of the Sun*, as any Persian scholar would be able to testify.

Perhaps it may make this explanation a little more clear if we examine the word *church* under the same light.

The Greek *kyriakos* or rather the pronunciation of it is leagues away from the word *church*, which again is a Persian word and has not suffered much in orthography. The correct pronunciation of it is *churkh*, meaning the celestial globe or the sphere—heaven practically.

The pronunciation of the initial *ch* is correct, but the final *ch* is really *kh* as pronounced in the German word *kirche*.

The relation of the two words *khurshid*, the Sun, and *churkh*, the celestial globe or the kingdom of heaven, ought to leave no doubt as to their allegorical signification.

At the same time this new explanation need not alarm the faithful in the least, if they would only have the patience to think and realise the fact that most of the Biblical expressions are indeed symbolical. The Lord is called the *Sun of Truth* and his kingdom the *Kingdom of Heaven*.

One ought thoroughly to understand the oriental allegory and metaphor if he really desires the knowledge of spiritual truths contained in the Holy Bible.

W. H. EDWARDS,

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Birthday Influences during February.

And the Fate of every Child born during the Month.

1. TUESDAY. (Ruled by Mars). ♀ in ♈, ♄ ♄, ♀ ♀, ♀ ♀. A changeable year, benefits in business, and gain through social affairs, slight danger of accidents and quarrels. A child born on this day will be active, intelligent, popular and respected, but will have to be very discreet in speech, or he may fall into much trouble and disgrace.

2. WEDNESDAY. (Ruled by Mercury). ♀ in ♈, ♀ ♀, ♀ ♀. An evil anniversary, ill health, accidents and bereavement are shown, and affairs will not proceed smoothly. A child born on this day will be rash and unruly, often in trouble with superiors, and of a very impressionable nature.

3. THURSDAY. (Ruled by Jupiter). ♀ in ♈, ♄ ♄, ♀ ♀, ♄ ♄. A favourable year, changes, travel, success in business and employment, but some little disappointments. A child born on this day will be active, clever, original and intuitive, generally successful in life, but liable to some trouble or disappointment through the opposite sex.

4. FRIDAY. (Ruled by Venus). ♀ in ♈, ♀ ♀, ♀ ♀. A changeable year, some benefits and improvement in affairs, but many little troubles, trials and unpleasant changes. A child born on this day will be popular and esteemed, will rise in life and have a more or less successful career.

5. SATURDAY. (Ruled by Saturn). ♀ in ♈, ♄ ♄, ♄ ♄. A very successful year, social and material gains, improvement of position, new responsibilities and many gains and successes. A child born on this day will have a most successful career, rise in life and gain popularity, esteem, and worldly wealth and advantages.

6. SUNDAY. (Ruled by Sol). ♀ in ♈, ♄ ♄, ♄ ♄. A fairly successful year, social gains and benefits through the other sex, some slight indispositions. A child born on this day will have a successful career, and gain many advantages, will be popular with the opposite sex.

7. MONDAY. (Ruled by Luna). ♀ in ♈, ♄ ♄, ♄ ♄. A very unfavourable year, some changes and alterations in affairs, but danger of heavy financial losses, disputes, quarrels and litigation, also of ill health and accidents. A child born on this day will be energetic but rash, often involved in financial troubles, and should be careful of disputes and litigation, or he will come to much distress.

8. TUESDAY. (Ruled by Mars). ♀ in ♈, ♄ ♄, ♄ ♄. A favourable birthday, improvement of position, new responsibilities, gain through elderly people, and success in business and occupation. A child born on this day will be clever and intelligent, will rise in life and come to some prominent position.

9. WEDNESDAY. (Ruled by Mercury). ♀ in ♈, ♄ ♄, ♄ ♄. A changeable year, danger of accidents and disputes, but some gains and successes

and improvement of position. A child born on this day will be rash and hasty, and often in trouble thereby, but should rise in life and make a success of his opportunities.

10. THURSDAY. (Ruled by Jupiter). ♀ in ♈, ♄ ♄, ♄ ♄. A successful year for marriage and dealings with the other sex, but many little annoyances and worries are also denoted. A child born on this day will be successful and happy, a favourite with the opposite sex, and will make a successful marriage. Many little annoyances are shown through life.

11. FRIDAY. (Ruled by Venus). ♀ in ♈, ♄ ♄, ♄ ♄. A successful year, much activity, new undertakings, gain through superiors and employment. A child born on this day will be active, energetic, persevering, and will rise in life.

12. SATURDAY. (Ruled by Saturn). ♀ in ♈, ♄ ♄, ♄ ♄. A favourable year, with changes, travel, and benefits in business. Slight indisposition is shown. A good year for marriage or engagement. A child born on this day will be clever and original, popular and respected, and if a female will make a splendid marriage.

13. SUNDAY. (Ruled by Sol). ♀ in ♈, ♄ ♄, ♄ ♄. An unfavourable year, financial losses and danger of plots and treachery. A child born on this day will be extravagant and wasteful, very wavering and impressionable.

14. MONDAY. (Ruled by Luna). ♀ in ♈, ♄ ♄, ♄ ♄. A changeable year, indisposition and bereavement, danger of loss of work, but social and financial benefits and gains through friends and employers. A child born on this day will be artistic, clever and respected, will have many hindrances in life, and health will prove barrier to much success.

15. TUESDAY. (Ruled by Mars). ♀ in ♈, ♄ ♄, ♄ ♄. A contradictory year, benefits through employers and superiors, but grave danger of accidents and illness. A child born on this day will be popular, and will gain in employment, but he will be hasty, rash and consequential, and may suffer accidents.

16. WEDNESDAY. (Ruled by Mercury). ♀ in ♈, ♄ ♄, ♄ ♄. A changeable year, danger of accidents and disappointments, loss of work and indisposition. A child born on this day will be rash and impetuous, though clever and intelligent, will often be in trouble through loss of work. He will have a rough time of it at times.

17. THURSDAY. (Ruled by Jupiter). ♀ in ♈, ♄ ♄, ♄ ♄. A variable and unpleasant year, some favourable changes, and slight benefits through friends. A child born on this day will be popular and intelligent, but will have many little losses and annoyances through life.

18. FRIDAY. (Ruled by Venus). ♃ in ♀, * ♃, △ ♀. A successful year, gains and benefits through elders, improvement in affairs, but slight financial losses. A child born on this day will be artistic, popular, very constant and honourable, will have a fair amount of success, but should guard against speculative matters.

19. SATURDAY. (Ruled by Saturn). ♄ in ☿, △ ☿. A fairly good year, benefits in employ, but danger of disputes and slight indisposition. A child born on this day will be popular, will rise in life, but should guard against disputes and quarrels.

20. SUNDAY. (Ruled by Sol). ♄ in ☿, ☿ ♄, ♄ ♄, ☿ ♃, ☿ ♄, * ♄. A variable year, changes and activity, but danger of indisposition, plots and unfavourable episodes in affairs. A child born on this day will be active and energetic, but health and environment will prove a drawback to success.

21. MONDAY. (Ruled by Luna). ♄ in ♀, ♄ ♄. A troublesome year, losses and disputes, trouble over money and through females. A child born on this day will be sharp, sarcastic, indiscreet, in danger of troubles through females, and liable to scandal and plots.

22. TUESDAY. (Ruled by Mars). ♄ in ♀, △ ♃, * ♄, ☿ ♄, ♄ ♄. An unpleasant year, some gains through friends, but trouble through the opposite sex, financial losses, danger of scandal and annoyance. A child born on this day will be steady and serious, capable of doing good work, but will suffer much at the hands of others, and should be on guard against female enmity and treachery.

23. WEDNESDAY. (Ruled by Mercury). ♄ in ♀, ♄ ♄ par ♄ par ♄. An unsettled year, many worries and annoyances, and danger of disputes with others. A child born on this day will be sharp and bitter in speech, indiscreet, and often in trouble thereby, will have many little troubles to contend with.

24. THURSDAY. (Ruled by Jupiter). ♄ in ♄, ♄ ☿. An evil anniversary, danger of ill health, bereavement, disputes and quarrels with others. A child born on this day will be very active and energetic, but apt to over-step the mark and get into trouble through indiscreet speech.

25. FRIDAY. (Ruled by Venus). ♄ in ♄, * ♄, △ ♄, △ ♄. A successful year, new work and undertakings, favourable changes, many improvements in affairs, but slight indisposition. A child born on this day will be active, energetic, popular and esteemed, will rise in life and be successful, but should look after his health.

26. SATURDAY. (Ruled by Saturn). ♄ in ♄, ♄ ♄. A quiet year with some successes, and benefits through others, slight danger of disputes. A child born on this day will be rather rash, but will have a more or less quiet life and be fairly successful.

27. SUNDAY. (Ruled by Sol). ♄ in ♄, ☿ ♄, ♄ ♄, △ ♄, △ ♄. A variable year, benefits in employ and through superiors, improvement in

position and domestic happiness, but some danger of plots, indisposition and bereavement. A child born on this day will be clever, intelligent, well behaved, will rise in life and gain approval, but should guard against plots from others, and look well after the health.

28. MONDAY. (Ruled by Luna). ♄ in ♄, ☿ ♄. A changeable year, some social successes, and benefits in employment, but sudden changes, losses and annoyances. A child born on this day will be erratic and changeable, often in trouble with others, but will eventually gain success, and be in a good position.

Planetary Action.

ARE you convinced of the truth of planetary action in human affairs? If not, you are undoubtedly behind the highest intelligence of the day. When a man like Flansted, the first Astronomer Royal, could draw a horoscope and give an accurate judgment upon it as to the planetary indications therein; when a man like the late Lord Chief Justice, Lord Russell of Killowen, was not disqualified but better equipped for his great duties by the study of Astrology, there is nothing against you taking it in hand, if only to discover what a little is commonly known of what is possibly knowable. It is certainly a fact that not one man in a thousand who cries down upon Astrology as an antiquated superstition can even recite the signs of the Zodiac in their order without recourse to some doggerel rhyme which runs: "The ram, the bull, the heavenly twins," etc., while his poor knowledge of the solar system makes him spell Chaos when he means Cosmos. This state of things is deplorable, and our great educators who are retained by the Government at great cost to the country are largely responsible for it. As the result of the present method of subordinating reason to the mere faculty of perception, and of gorging the over-fed memory with disconnected data and dry facts, exact science is lorded it over philosophy in a manner that would make Socrates or Plato squirm did they but know of it.

The modern astronomer can fill volumes with facts which prove the solidarity of the solar system, and show that every particle of the earth's body is knit into indissoluble relations with every other particle of every other body in the system, and yet he cannot give you the slightest indication of the action of any planet upon the atmosphere of this earth and thus upon the vital and nerve centres of its inhabitants.

Here is a man with the whole machinery of the universe under his constant observation and within his complete knowledge, who yet cannot account for, much less predict, a single storm. Yet millions of money and thousands of lives are yearly sacrificed for want of a proper recognition of interplanetary action!

L. F. BAKER, 20, Harding Street, Waterloo Terrace, Upper Street, Islington, a student, would like to hear from anyone living near who understands astrology.

OLD MOORE'S Monthly Messenger

A Forecast of the World's Fate and Fortune.

No. 6. Vol. III.]

MARCH, 1910.

[TWO PENCE.]

Old Moore's Monthly Outlook.

Important to New and Old Subscribers.

Packets of 12 back issues, each one containing Example Horoscope of Celebrity and also an Example and Pattern Talisman with much other interesting matter on Fate and Fortune may be obtained for 1/- post free. This offer should tempt many new subscribers, not only to possess but to distribute to friends as a welcome gift. 24 different numbers will be sent for 2/-. We may say that in nearly every case we shall send running numbers, but we are short of 3 issues, hence the cheap offer. A very few *complete* sets of the 28 numbers may be had for 4/6 post free.

The New Moon.

The New Moon of the 11th March takes place just after noon, and falls on the meridian in sextile with Uranus, denoting some important changes in Governmental circles, and this position, coupled with that of Saturn on the cusp of the eleventh house in square to Uranus in the seventh, and Mars in the eleventh house in square to Mercury in the ninth, denotes a serious crisis in Parliamentary affairs. Neptune rising denotes much unrest in the land, agitation and danger of sedition. The Sun ruling the

second house is favourable for the revenue and denotes increase of receipts, and improvement of trade generally. Railways and postal affairs will benefit, and traffic returns will be above the average. Jupiter in the fourth will benefit the land, and the weather will be propitious for agriculture. Theatres and music halls will suffer, also children, and crime against them will be heard of. Disputes and danger of fires in places of amusements are denoted. Naval affairs will be prominent. The position of Uranus in the seventh house in square to Saturn points to danger of International complications, but as this planet has the sextile of the luminaries, the difficulties may be smoothed over for a while. Venus in the eighth house is indicative of deaths among the fair sex. Mercury in the ninth afflicted by Mars denotes shipping disasters, disputes with the Colonies, and trouble in the religious and legal world. Hospitals and institutions will have a troublesome time.

United States.

At Washington, Aries rises, and the lunation falls in the twelfth house. There will be much excitement in the Eastern States, danger of strikes and disorder. Mars in the second denotes financial troubles, and panics

on 'Change are denoted. Saturn rising denotes much depression among the people. Jupiter in the seventh denotes many marriages of note, and is also favourable for the peace of the country. At San Francisco, Mars is in the fourth house, a warning against fires and incendiarism in the city, also of seismic troubles. Saturn on the cusp of the third is bad for railways and denotes accidents and a fall off of receipts.

China and Japan.

At Pekin, Jupiter is rising, denoting a more peaceful period for the Chinese Empire, albeit the position of Neptune close to the meridian is ominous of treachery and plots in high circles. Some notable Mandarins are in danger of disgrace. Saturn in the seventh house is ominous of disputes with other powers. Many sudden and terrible deaths will occur. At Tokio, Scorpio rises and Mars is on the cusp of the eighth house, and Saturn in the sixth. This is evil for the general health of the Japs, there being much mortality and danger of epidemic disease. Accidents on warships are denoted.

Australia.

At Melbourne, Uranus is on the cusp of the third house, denoting danger of railway strikes and accidents. Neptune in the ninth is indicative of scandals in religious circles. Saturn and Mars are both in the sixth house, hence the health of the city will suffer, throat, diphtheric complaints and cerebral troubles being very prominent. At Brisbane, Mercury is in the fourth house in square to Mars, which is indicative of fires in the city.

India.

At Calcutta, the lunation falls on the seventh house, an augury of some successful dealings or treaty. Some notable marriages are likely. Mars in the ninth denotes disasters to ships. The revenue will be in a good condition, but mortality will run high among elderly people. At Bombay much crime and incendiarism is denoted, for Mercury, ruler of the first, is in square to Mars.

South Africa.

At Capetown, the lunation falls in the ninth house, benefitting shipping and commercial affairs. Saturn in the tenth is evil for the Government, and dissensions in the Cabinet are shown. Jupiter in the fourth house is good for agriculture and the land. At Pretoria, Saturn culminates, a warning to the Government, and of disgrace to notable people. Accidents on railways are to be feared, also fires in places of amusement.

Europe.

At Petersburg and Constantinople, Saturn culminates, a warning to the rulers of Russia and Turkey, and with Mars in the tenth house in square to Mercury, there are dangers of war and personal injury to both. The outlook in the Near East is a very troubled one, and it will require careful statesmanship to keep affairs straight. At Berlin, Saturn is in the tenth house, plaguing the Kaiser, and causing much trouble in German projects. Disputes and personal debates will occur in the Reichstag.

Special Predictions.

Saturn culminates in Eastern Europe and Asia Minor, Egypt, a warning to the Governments of those countries. Mars culminates on the borders of Persia and Afghanistan, near to Herat, denoting rioting and bloodshed. Seismic troubles are threatened in 116 W.

Jamaica.

At Kingston, Mercury is on the cusp of the twelfth house, denoting much crime, murders and petty thieving. Troubles are shown in railway matters. Some notable marriages are likely to occur.

Stock Exchange.

For a few months we have advised the purchase of Brewery Shares, Preference and Debentures, and we still do so; for brewing is a certain lasting industry and very profitable. In fact, a brewer told me that if everyone would go to the brewery to drink, it would

be 95 per cent. profit. The moving of it is the expense. Another thing to consider: most of the companies are now getting over their bad finance and will pay good dividends again. We give a list of bargains in this line. Allsopp's 4½% First Debentures; Ashby's 5% Preference; Bullard's 4½ and 4% Debentures; Benskin's 4% Debentures; Brampton's 5½% Preference; Barclay's 4% Preference; Colchester 4½% Mort. Debentures; Cannon 4% Debentures; City of London 5% Cumulative Preference; Dartford Ordinary and 5% Preference; Daniel's 7% Preference; Eade's 5% Cumulative Preference and 4% Debentures; Higgins 4½% Preference; Hall's Oxford 5% Preference; Hoare's 4% Debentures; Lascelle 6% Preference; Meux 6% Debentures; Manchester 6% Second Preference and 4% Debentures; Noakes 4% Debentures; Page & Overton's 5% Preference and 4½% Debentures; Parker's 6% Preference; Stretton's 6% Preference A & B; Showell's 4½% Mortgage Debentures; Strong's Romsey 4½% Debentures; Truman's 4% Preference; Wolverhampton Dudley 6% Preference; Wilson's 4% Debentures; Watney, Coombe 5% Preference; Whitbread's 4½% Preference Ordinary. All the above can be picked up just now at prices to pay remarkably good interest, and they may be considered safe for a large rise very soon.

The Key of Solomon.

THE KEY OF SOLOMON, The Book of the Wisdom of the Great King and Rabbi, now first translated from Ancient MS.

Contents.—Virtues of the Planets; Exorcism and Conjurations; Addresses to Angels and Spirits; The Order of Pentacles; The Magic Carpet; The Magic Garters; The Favour of Love; Treasure Finding; The Secret of Invisibility; Magical Odours; The Spirits' Intelligences; Incense and Perfumes for all Ceremonials; Virgin Parchment; Magical Instruments for Work; Sacrifices to the Spirits; The Mystical Alphabet, etc., etc. Fifteen pages of Talismans and magical figures, and all accessories dealing with the control of the Spirits and Powers.

This is a truly wonderful book—we only know of one other such work in existence—we mean Raphael's Great Work on Talismanic Magic and Talismans. The price of "The Key of Solomon" is £1 1s. 6d. post free; Raphael's work is 15s. 6d.; the two will be sent for £1 16s. to any address in the world by registered post, by W. FOULSHAM & Co., 4, Pilgrim Street, Ludgate Hill, London, E.C.

Astronomical Phenomena

FOR MARCH, 1910.

Moon's Phases.

Last Quarter,	4th	...	7h. 52m. morn.
New Moon,	11th	...	0h. 12m. aft.
First Quarter,	18th	...	3h. 37m. morn.
Full Moon,	25th	...	8h. 21m. aft.

Planetary Positions.

- ☉. The SUN is in the sign Pisces, enters Aries on 21st at 0h. 3m. noon.
- ☿. MERCURY is a morning star in Aquarius, enters Pisces on 11th, and Aries on the 29th.
- ♀. VENUS is a morning star in Aquarius all the month; stationary on 5th.
- ♂. MARS is an evening star in Taurus, enters Gemini on the 14th.
- ♃. JUPITER is now well placed for observation, rises soon after sunset a little south of east; in opposition to the Sun on 31st.
- ♄. SATURN is an evening star in Aries all the month.
- ♅. URANUS is in Capricorn.
- ♆. NEPTUNE is in Cancer, an evening star, south about sunset.
- ♁. The following table gives the Moon's position at noon on each day.

Aries	... 12, 13	Libra	25, 26, 27
Taurus	... 14, 15	Scorpio	1, 2, 28, 29, 30
Gemini	... 16, 17	Sagittarius	3, 4, 5, 31
Cancer	18, 19, 20	Capricorn	... 6, 7
Leo...	... 21, 22,	Aquarius	... 8, 9
Virgo	... 23, 24	Pisces	... 10, 11

Weather Forecast.

The month opens with fair weather, cold and downfall 5th, changeable to 8th, high winds 9th, improving to 13th, variable middle of month, inclined to be windy, stormy, gales 20th, fine to 27th, then boisterous weather to end of month.

How to Judge a Horoscope.

A SERIES OF SPECIAL LESSONS IN ASTROLOGY. By E. H. BAILEY.

CHAPTER VI.

JUDGMENT.

We have now come to the main issue of these lessons, viz., the subject of Judgment, and it is necessary for me to make a number of introductory or explanatory remarks thereon, before I can lead my readers into the many mysteries which surround this particular phase of astrology.

To begin with, the art of judging horoscopes is a gift. Just as a "poet is born, not made," so it is with an astrologer; the gift of judgment is born in the person. The mathematical part of astrology, casting horoscopes, computing speculums, and calculating directions, can be done by any one of average intelligence; but the knowledge of all this does not make an astrologer, unless the art of judging horoscopes and the effects of directions is also a gift of the same individual.

It is strange to say that out of the many books which have been written on astrology, from the cheapest and more simple expositions of the science, to the more elaborate and expensive works, very little of a definite or instructive nature is given on the actual methods of judging a horoscope. Pages of information are given on the influence of a planet in that sign or that house or of that particular aspect, *ad lib*; but the plain, simple rules for taking a horoscope in hand and judging therefrom the character, life and destiny of an individual, are always conspicuous by their absence.

It is necessary for me to say here that I do not consider ordinary "rule of thumb" methods to be judgment. The mere picking out of various planetary positions and aspects as they are to be found in a horoscope and mixing their probable influences together, according to some cheap work on the science, into a sort of astrological hasty pudding, is not judgment in any sense of the word. It reminds me of the astrologer who had a

pocket book full of cardboard slips, on which were written all the various influences attributed to each planet in the twelve houses and the several aspects, etc., and when he had a horoscope to judge, he would make a list of all the various positions and aspects in the map and then write out the influences one after the other and call that the judgment. Needless to say such a method was useless and absolutely unreliable.

There are two methods of judging horoscopes, *analytical* and *synthetical*. With the latter part we will not deal as the ability to synthetise and blend the various elements of a horoscope is far beyond the reach of any one of us, and is the gift of an adept only. In the analytical method of judgment, however—the key to which is only known to a few—the work of judging a horoscope is done in a practical and scientific manner. It consists of analysing or dissecting a horoscope into its component parts, and then further analysing each part into different sections. Certain formula are then attached to each of these sections and from them the whole outline of the judgment in full detail is obtained.

CHAPTER VII.

THE DIVISIONS OF A HOROSCOPE.

The first step in the judgment of a horoscope is to divide it into four component parts. This four-fold division is capable of a triple demonstration.

(a)	(b)	(c)
1. Nature	Person	Spiritual outlook
2. Condition	Physique	Physical outlook
3. Prospects	Position	Moral outlook
4. Opportunities	Progress	Material outlook

I.—Life, Character, Mind and Disposition.
This is the primary division, and has relation to the nature of the person, character and abilities, and the outlook from a spiritual standpoint.

II.—Temperamental and Physical Conditions. This relates to the form, condition and physique of the body, constitution, health and physical powers.

III.—Temporal and Material Conditions. In this part we deal with the various matters affecting the life. Finance, marriage, profession, the position and material prospects.

IV.—Development of the Life. This relates to the progression of the horoscope, and the corresponding progress of the life.

The next step is to take each of these four major divisions and sub-divide them into their seven parts or sections, and it is in this seven-fold sub-division that the whole key to judgment is contained.

The four-fold division divides the horoscope into its four major parts, while the sub-division dissects or analyses each component part into its various sections, and shows which planetary positions and aspects are to be used for each particular section.

I want all readers and students to carefully consider this four-fold division and seven-fold sub-division, because unless they can grasp the main principle on which it is based the method of judgment will be of no practical use.

We will now take the first part and divide it into its seven sections and show what parts of the horoscope relate to each.

It is to be here observed that this part, in common with the other three, commences or starts from the Ascendant, this being the commencement of the horoscope, and the pivot, as it were, on which the entire judgment is based.

I.—Life, Character, Mind and Disposition.

DISPOSITION.

Section 1. Rising sign, decanate and planet rising.

Section 2. Planetary influences and aspects.

Section 3. Planetary positions and combinations.

THE LIFE.

Section 4. Significator, its position and aspects.

CHARACTER.

Section 5. The Solar position and aspects.

Section 6. The Lunar position and aspects.

MIND.

Section 7. The planet Mercury's position and aspects.

II.—Temperamental and Physical Conditions.

FORM OF BODY.

Section 1. Rising sign, decanate, rising planet, and significator's position.

TEMPERAMENT.

Section 2. Planetary positions and combinations. Decanate rising.

HEALTH.

Section 3. Rising sign, and aspects to ascendant.

Section 4. Lunar position and aspects.

CONSTITUTION.

Section 5. Solar position and aspects.

DISEASE.

Section 6. Sixth house and planets therein. Position and aspects of Mars and Saturn.

DEATH.

Section 7. Affliction of the Hyleg. Planets in Terminal Trigon.

III.—Temporal and Material Conditions.

LIFE.

Section 1. Triangle of the 1st, 5th and 9th houses, planets ruling and placed therein.

ACTION.

Section 2. Triangle of the 2nd, 6th and 10th houses, planets ruling and placed therein.

INTERCOURSE.

Section 3. Triangle of the 3rd, 7th and 11th houses, planets ruling and placed therein.

FINALITY.

Section 4. Triangle of the 4th, 8th and 12th houses, planets ruling and placed therein.

PROGRESS.

Section 5. Quadrangle of the 1st, 10th, 7th and 4th houses, planets ruling and placed therein.

SUBSTANCE.

Section 6. Quadrangle of the 2nd, 11th, 8th and 5th houses, planets ruling and placed therein.

REASON.

Section 7. Quadrangle of the 3rd, 12th, 9th and 6th houses, planets ruling and placed therein.

IV.—Development of the Life.

PHYSICAL PROGRESS.

Section 1. The Ascendant and its progression.

PERSONAL OPPORTUNITIES.

Section 2. The Moon's progression by sign and house.

Section 3. Planetary progression by sign and house.

DESTINY.

Section 4. The Solar directions.

FATE.

Section 5. The Lunar directions.

MATERIAL PROGRESS.

Section 6. Directions of Asc. and M.C.

CHANGES OF CIRCUMSTANCE AND ENVIRONMENT.

Section 7. Changing of signifiers from one sign to another.

There are the four main divisions of the horoscope, and I propose to deal with them one at a time in the next four succeeding issues of THE MESSENGER. After this I shall use an example map as an illustration of the method of judgment, and show how a horoscope can be written up by means of the formula attached to each of the sections of four major divisions.

Books Wanted.

Owners please reply early stating condition and price wanted. We are always willing to supply astrological works, taking any of the following in part payment.

The Book of Black Magic and Pacts. By Waite.

The Magus, or the Book of the Magi. By Barrett.

Text book of Astrology. By Pearce. 2 vols., or either volume.

Daily Guide for Business and Pleasure

MARCH, 1910.

1	9 m 13	Travel, visit friends, court and marry and deal with superiors.
2	12 1	Avoid disputes and accidents. Deal with antiquarians after 4 p.m.
3	2 f 55	An evil day for all purposes.
4	14 58	Travel, change, attend to business and correspondence, deal with women and elderly people. Avoid superiors in the a.m.
5	27 18	A quiet day. Safeguard the health.
6	9 h 58	Sunday. Visit and see friends in the evening.
7	23 4	Evil for all things till evening. Then attend to new works.
8	6 m 38	Travel and visit friends.
9	20 41	Avoid disputes in a.m. Deal with elderly people and attend to correspondence in evening.
10	5 h 9	Attend to business and correspondence in afternoon.
11	19 56	Travel, change, deal with the opposite sex, but safeguard the health.
12	4 f 55	A changeable day. Attend only to ordinary duties.
13	19 55	Sunday. Act discreetly in all things.
14	4 h 48	Court, marry and visit friends.
15	19 26	Deal with superiors, travel and change.
16	3 n 46	A very evil day for all purposes.
17	17 45	Deal with elderly people, superiors and the opposite sex.
18	1 m 25	A changeable day; act discreetly.
19	14 45	Attend to correspondence in a.m.
20	27 49	Avoid pleasure p.m.
21	10 n 39	Sunday. Visit friends.
22	23 16	Deal with superiors and push business at noon. Avoid disputes in a.m.
23	5 h 43	Deal with elderly people about noon.
24	18 0	An evil day; act discreetly.
25	0 m 8	A changeable day; attend only to ordinary duties.
26	12 8	Travel, change and deal with superiors.
27	24 3	A good day for new undertakings, pushing business and improving position.
28	5 m 51	Sunday. A good day for meditation and study.
29	17 39	A good day for business and pleasure.
30	29 28	A variable day. Attend to ordinary duties.
31	11 f 22	A changeable day. Act discreetly in all things.
		Avoid disputes and law, deal with superiors and ask favours.

Old Moore's Table Talks on the Stars.

VI.—DISTANCES OF THE STARS.

THIS month we will try to realise the enormous distance at which some of the stars are placed. We have long known the dimensions of the solar system, the sizes and distances of the planets; but when we come to consider the enormous distances of the stars, the solar system falls into insignificance at once. It would be impossible in these short papers to give even an outline of the various researches which have been made in order to determine the distances of the stars; but the best way to explain the method by which the difficulty was overcome is in the following very simple manner.

Suppose we look out of the window and in the distance observe a telegraph pole, and at the back of this a house. Now if we stand at one side of the window we shall notice that the telegraph pole stands at one angle of the house, while if we move to the other side of the window we shall find that the telegraph pole has shifted its position in regard to the house and appears moved a little farther along the wall. Therefore, knowing the width of the window frame and measuring by a telescope the width of the two observed positions of the telegraph pole, we can by mathematical calculation determine the distance of this telegraph pole from the window. The same process is observed in computing the distance of a star. The earth goes round the Sun in the shape of an ellipse, and if a certain star be selected and its position marked at each four quarters of the year, it will also be found that that star describes a similar but very minute ellipse. Consequently if the diameter of this smaller ellipse is measured and compared with the diameter of the earth's ellipse, the distance of that star from the earth can be computed.

As a simple comparison of the distances of the stars with the planets in our solar system, it is interesting to note that if the earth were to be reckoned at one inch dis-

tant from the Sun, it would place Neptune about three feet away, while on the same scale the great star Canopus, the closest star in the heavens, must be reckoned at lying at a distance of three miles and a half, and between Neptune and the star there would be nothing. Another star known as 61 Cygni would lie at a distance of seven miles; while the brilliant star Sirius would be just over seven miles.

In order to illustrate the vast distance at which the stars are situated, we can take the instance of the sudden appearance of a bright star in the constellation Cygnus on the 24th of November, 1876. Four days previous to this no star was visible, the outbreak was comparatively sudden, and we know nothing of when it originated, and it was ascertained that this star must have been at least twenty million million miles from the solar system, and therefore, taking in view the fact that light travels 186,000 miles a second, it would appear that the actual conflagration which caused this star to appear took place more than three years before it was visible to us.

With reference to the star 61 Cygni to which we made mention a few lines above, it was found that this star has a proper motion of five seconds per year, which means that it moves each year at a distance of not less than ten times the earth's orbit, and this turned into figures means 920 million miles a year, or something like two and a half million miles a day, yet owing to the enormous distance at which it is placed its actual motion is not perceptible to the unaided eye.

In our next month's paper we shall deal with the subject of Comets.

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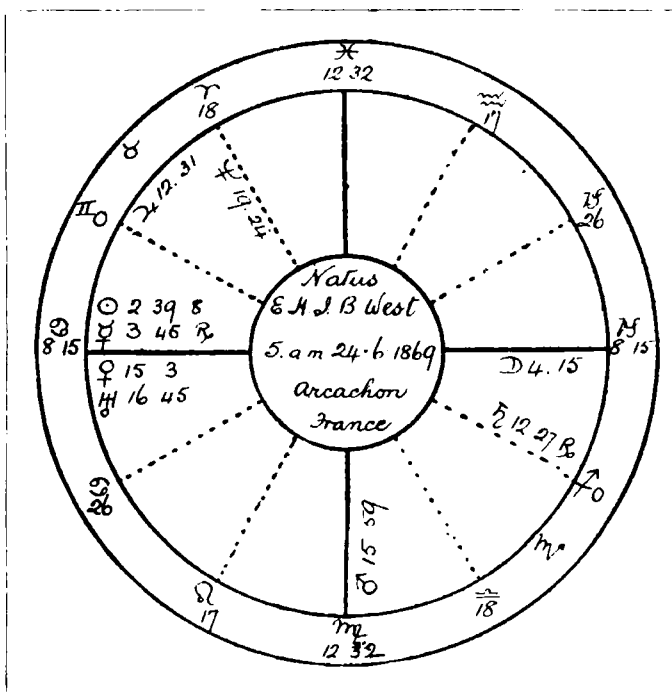
THE SACKVILLE CLAIMANT.

WE present for this month's study the horoscope of Ernest Henri Jean Baptiste West, the claimant to the Sackville Peerage, whose case has aroused so much curiosity during the past month. He was born, according to the certificate of birth, at five in the morning of 24th June, 1869, at Arcachon, in France. The time of birth is assumed to be Paris time, and the horoscope is therefore cast for the corresponding local mean time of 4h. 46m. 3s. a.m., or G.M.T. 4h. 50m. 39s. We find the sign Cancer rising, with the Sun, Mercury, Venus and Uranus therein. The two former are opposed to the Moon in Capricorn in the seventh house, while the two latter are sextile Jupiter and Mars, but

square to Neptune. It is interesting to note that the sign Cancer, eminently connected with the mother and parentage, rises at birth. The element of romance is supplied by the conjunction of Uranus and Venus in the ascendant, and it is this aspect we must look to for the solution of the problem which has been occupying the attention of the Judicial Courts. The weak point in the horoscope is shown by the square of Neptune to these two planets, and the question of legitimacy would be affected by this, and by

the opposition of the luminaries. There is nothing in the horoscope, in my opinion, to indicate the reverse, though the prenatal epoch may show very different indications; but as we have not had time to compute this we must rely on the horoscope alone for our deductions. Moreover, the directions of Sun P. opposition Moon R., measures to the death of the mother at the age of two years, while the death of Lord Sackville, the father, in 1908, occurs under the direction of Sun square Mars, prenatal. The directions at the present time are interesting to note. The Sun is approaching the square of Jupiter, but the trine of Saturn, while Saturn is approaching the progressed meridian, and Mars nearly over the radical

Jupiter. In spite of the trine of the Sun to Saturn, a more unfavourable time could not have been taken for the trial. In addition to this we find Neptune in transit over Venus and Uranus, thus acting on the radical square to these planets. The Moon by direction would be passing through the twelfth house of the horoscope, that of self-undoing, and only just past the opposition of Saturn and square of Mars, a fitting series of influences and well accounting for the disastrous trial.



Character Delineation for the Month.

February 19th to March 21st. Sun in Pisces.

DURING the period above named the Sun is passing through the sign Pisces, and the individual character of all persons born while the solar ray is passing through this sign will be impressionable, honest, trustful, generous, meditative and secretive, with sympathy, patience, submission and receptivity, but tending at times to be somewhat imaginative, sensitive, changeful and indecisive. They have a retiring and peaceful nature; possess very little ambition, assertion or self-reliance; but can be very sincere, sociable, good humoured and hospitable, delighted to do all in their power to make others comfortable and happy. They are very psychic and receptive; may be inclined towards mediumship and be more or less drawn to spiritualism and the investigation of psychic phenomena. They have very strong emotions which are usually silent and unexpressed and feel deeply and very keenly. This position of the Sun will make them somewhat timid, retiring and anxious, and inclined to self-esteem, restlessness and indecision. The three different types of people born according to the decanate held by the Sun are as follows:

February 20th to March 1st. These have the full Pisces nature and show all the various characteristics to the full.

March 2nd to 11th. There is a Cancer sub-influence in the character during this period, which gives much emotion, harmony and receptivity. Love of home and family, affection, sympathy and companionship are marked.

March 11th to 20th. A Scorpio sub-influence is shown in this period; but this is not a good one, making the character very jealous and easily affected by others. It gives energy and practical business ability; but will make the character rather aggressive.

The twelve sub-types born while the Sun is in Pisces, according to the position of the Moon, are as follows:—

Moon in Aries.—Perceptive, energetic and active, more easily led than driven, enthusiastic and many sided. There is a tendency to change, and not sufficient persistency and self-control.

Moon in Taurus.—Sensitive, kind, quiet and affectionate, sympathetic and musical, economical and patient. Good practical business ability is given by this combination.

Moon in Gemini.—Indecision, over-activity, diffident, and inclined to worry, with a lack of enterprise, and very little fixity of purpose.

Moon in Cancer.—Imaginative, sensitive, economical, sympathetic, emotional and hospitable. This combination gives great psychic faculties.

Moon in Leo.—Generous, sympathetic and charitable, fond of outward show, some ambition, with artistic ability and fondness for the romantic.

Moon in Virgo.—Receptive, reserved, prudent, steadfast, critical and inspirational, and good business ability. The nature is quiet, inclined to be self-distrustful but very industrious.

Moon in Libra.—Faithful, sympathetic, popular, sociable, inspirational, affable character. Musical ability, artistic faculty, and the ability to weigh up and balance things are strongly shown by this combination.

Moon in Scorpio.—Selfish, jealous, worldly and too positive a character; but there is a good deal of energy, executive business ability and self-assertion.

Moon in Sagittarius.—Sympathetic, active and expansiveness, but a good deal of excitability, irritability and impulsiveness. The religious, philosophical and imaginative tendencies should be well developed.

Moon in Capricorn.—Business ability, carefulness, prudence, economy, forethought, good power and organisation and management, ambition and self-control and much perseverance.

Moon in Aquarius.—Quiet, retiring, popular, homely, humanitarian, philanthropic, good business ability, with sound judgment and good memory, inclined to science and higher thought.

Moon in Pisces.—Sympathetic, emotional, imaginative, good natured, patient; but over anxious and restless. Lack of promptness and decision is shown, and danger of irresolution and vacillation.

Life, Death and Hereafter.

THE MYSTERIES OF BEING.

CHAPTER VI.

THE PROBLEM OF LIFE.

Once more I am compelled to revert to this great subject, Life—that problem which by the small porter's lantern of modern mis-called science has never been solved: that "Dream in which we clutch at shadows as though they were substances, and sleep deepest when fancying ourselves most awake," for the more I think and meditate on the subject, the more it becomes plainly to me how the progress of materialism, the negative, agnostic and atheistic infection is slowly and insiduously spreading itself through all the ranks of the people and the solution of the real problem of life is becoming lost in the vain mad rush towards realism and sensation.

In the lower orders, among the ranks of the workers and artisans, we find that poisonous reptile of Socialism twining its many tendrils through the heart and brain, and inverting the spirit of the nation; men who have drunk deeply at the fountain of atheism and inversion, and who seek to dispense with God as an extraneous sort of bargain not wanted in the general economy of the universe, preying upon the credulity of the less favoured and more meanly intellectual brethren for purposes of political self-advancement and self-aggrandisement, and who seek to overturn the whole constitution of law and order, so that their nefarious plans may succeed.

Among the middle and upper classes we find a wholesome disregard of national obligation; a terrible indifference to all the evils which are approaching. They have forgotten their duty to God and man by their worship of Mammon and slavery to externals.

And what do we see through it all? Sham sentiment, sham religion, sham laws. All kinds of nameless brutalities are carried out without let or hindrance in the names of law and order, and commercial economy. On one hand we find a Parliament frittering away its energies and time in useless gabbering of fulsome platitudes that end in vapour, at the bidding of loud-mouthed demagogues, who merely seek the cheap and worthless adulation of the multitude, while the Army and Navy are slowly rotting into a condition of helplessness, inefficiency and corruption, while unemployment increases day by day and the muttering of workless, dissatisfied and discontented millions is rapidly growing into a roar.

On the other hand we look at human Life, and what do we find? On one side we see a splendid fabric of cloth of gold, glittering with priceless gems, and on the other side it is a mass of filthy, festering rags, swarming with vermin.

And through all this, we have to consider this great problem of problems, Life. Can any answer be given to it?

Again the comparison. On the one hand we see the slum worker, filthy, degraded, barely more in intellect than a beast, doing his or her daily toil in some sweating hovel, dragging an almost impossible existence day by day and year by year, and finally coming to rest in a pauper's grave. On the other hand, we find the pampered son of some wealthy merchant, with all that money and comfort can buy, living a life of careless indifference and ease, and at the end carried with pomp to his last resting place in the family vault, with an inscription of his many virtues for the public to gaze at.

Look at it, reader and thinker, and tell me if you can, why such things be. Can you decipher the problem which makes life appear in such dissimilar phases? Can you pierce the veil which shrouds this greatest of all the inequalities of life, and tell me why there should be those whose very existence is a curse and a blot on the civilisation of the world?

If there be a God, why should there be misery and degradation? If there be a Supreme Being whose very essence is Love, why should there be these human castaways? There is only *one* answer:—*Because man has made it so.* Because in overweening pride and arrogance man has chosen to be such. God elects to be served by choice, and not by coercion. It is the law of Universal Justice that every Soul shall work out his own immortal Destiny and no power can alter it.

The Law of Universal Justice which decrees that "As a man sows, so shall he also reap," also says that all the conditions of this life, environmental, social, mental, moral and spiritual are the result of seeds which were sown in a former life, and the whole problem of life turns on the law of re-incarnation.

I know that in saying this, I am waving a red rag to a bull, and that no doubt I shall offend some of my readers by bringing this most misunderstood subject into my arguments. I doubt if there are many who really understand what re-incarnation is, or what it means.

By my own life and the lives of many others I have proved re-incarnation to be true, and I can also prove that it is one of the fundamental principles of Nature. But of this point, more anon.

The answer to the great problem of life is, as I have said, re-incarnation. Man is the sower and the reaper. As he sowed the seed of a good environment in the past, in this life he will reap the fruits. If he sowed the seed of degradation in the past then in the present he is reaping the fruits, but unless he does his duty in whatever position he may be found he will never rise above that environment. In other words, man must do his duty somewhere and at some time. In the words of Emerson: "The

weight of the universe is pressed down upon the shoulders of every man to hold him to his task. The only path of escape known in all the worlds of God is performance. Do your work and you shall be released."

As a man sows, that shall he also reap. It is a simple truth, but it is an awful one, for it conveys the one message that there is no escape from the mistakes and crimes of the past: there can be no self deluding that by any imaginary forgiveness we can blot out the past. The past evil can only be overcome by present effort, and we must recognise this as our just due, and not kick against the pricks, and only by this will the past be wiped out. As just quoted from Emerson. "The only path of escape (that is, the only way the past can be wiped out) known in all the worlds of God, is Performance. Do your work and you shall be released."

To those who understand the doctrines of re-incarnation and Karma, the problem of life is no problem at all, but just the working out of a great Divine law and plan, the law of Eternal Justice.

RELIGIOUS TENETS OF THE ANCIENT BRITONS.

BEFORE the introduction of Christianity into England, a pagan temple stood where St. Paul's now stands. The British Islanders, like all other ancient people of the earth, were Sabaists, or worshippers of the heavenly bodies, *directly* or *indirectly*; and the temple alluded to was dedicated to the *Moon*, under her pagan title *Diana*. Hence we perceive the application of that mysterious expression of the prophet, "the ancient dame shall fall," etc., meaning evidently the destruction of the grand national cathedral; and its eminent rank among the ecclesiastical structures of the world is forcibly signified by its being said that her fall is from "a high place." This point being solved, it is easy to come at the sense of the remainder, namely, "many of the like sect," or character, "shall fall,"—which doubtlessly means, like places of worship; and, with the historical fact before us, we are able to show how awfully the prediction was verified; for, from the 2nd of September, in the precise year that had been specified, when the fire broke out, in the space of three days, 89 parish churches and 13,200 dwelling houses were reduced to ashes. The numerous monuments of this catastrophe which daily meet our eye are ample vouchers for the wonderful fidelity and capacity of the prophet, and for the perfection to which the science *may* be carried by men of sound mind and persevering talents.

The Scientific Attitude of Astrology.

By JAMES HARVEY, Author of "Essays on Astrology," etc.

CHAPTER II.

The learned of all times have been associated with the science of the stars, legend telling of Abraham acquiring the art in Chaldea, and afterwards instructing the Egyptians in arithmetic, astrology, and geometry. To Noah is imputed the preservation of celestial science from the days of Enos to the age of Abraham; Enos receiving the knowledge from Seth, who was a pupil of the traditional father of the family of man. Moses was also an expert stargazer, as his adoption of the astrological emblems of the Magi and the Egyptian prove. But apart from the statements of tradition, it is unquestionably substantiated that Thales, Anaximander, Pythagoras, Democritus, Anaxagoras, Hippocrates, Eudoxus, Galen and Hipparchus were all skilled exponents of astrological truth. Claudius Ptolemæus, from whom all historic astronomy dates, and the originator of the Ptolemaic system of celestial phenomena, was an astrologer of the highest attainment. The great geographer wrote a marvellous scientifically reasoned exposition of the theme, embodying the wisdom of Arabia on the subject, from the great work of that nomadic race called the *Almagest*. This book, known as the *Quadripartite* or *Tetrabiblos* of Ptolemy, translated by J. M. Ashmand, conveys a wonderful conviction of the reality of planetary power in the operations, changes, and laws of the universe and human existence: the mere perusal making a permanent impression which the mind never can eradicate. The great Kepler, named "the legislator of the heavens," plied the art all his life after testing it by experiment; and speaks of being "compelled to unwilling belief" in the truth of the science. Placidus de Titus, an Italian monk, was the author of a wonderful treatise founded on Ptolemy's book of "The Influence of the Stars," recently referred to as the *Tetrabiblos*, or

"Four Books of Stars." The title of the work by Placidus was *The Primum Mobile*, or First Mover, another remarkable production of literature, giving the horoscopes of many celebrities of the epoch in which the author lived. He is spoken of by contemporaries as the "arch-heretic Placidus"; being suspected of holding the doctrine of Fatalism, through his astrological pursuits possibly. This man held the post of astrologer or mathematician to the Archduke Leopold William of Austria, and his book, written in the earlier part of the 17th century, contains the best exposition of Ptolemy's rules for practical results in the science of astral influence. The accusation against this man of believing predestination cannot be entertained in the face of his statement, "I am wholly of the opinion that every man is the author of his own fortune, next, however, to the Divine decree, according to the prophet, 'my lot is in Thine hand.'" Lord Bacon and John Dryden practised the science; and it is also on record that Sir Isaac Newton became attracted to the study of mathematics and astronomy by the study of an astrological figure of the heavens.

In the 17th century William Lilly flourished, an eminent English Astrologer, as well as a conspicuous historical character. This man by the means of hieroglyphs, prophesied the plague and fire of London a considerable time before the events. The event of the conflagration was also predicted by Nostradamus, a renowned French astrologer, many years before Lilly's prognostication, and was presented in the form of a couplet, which translated runs, "The blood of the just spilled in London requires that it be burnt by fire in sixty-six." Lilly wrote several pamphlets and works, mostly of an astrological kind; and so great an effect had he upon the mind of his age, that the court of England took no step in any important undertaking without first consulting him. For astrological judgments he

received a hundred pounds a year of a pension. He died and was buried at Hersham, where his grave can be seen to this day.

Several astrologers belong to the 18th century, amongst the prominent standing Partridge and Dr. Sibly, the works of whom have helped a great deal to advance the science and construct it in a better *modus operandi*. The 19th century has R. C. Smith, the original Raphael of "Raphael's Almanack"; Lieutenant Commander Robert James Morrison, R.N., the founder of "Zadkiel's Almanack"; and A. J. Pearce, M.D., Zadkiel II., the gentleman who predicted the great earthquake at Simla in 1905. Mr. Walter Gorn Old, a Chinese scholar and translator, is a voluminous writer on stellar science; and is one whose keen astrological intuition has attracted the attention of the journalistic and literary world, gaining for him the reputation of being the "greatest astrologer of the western world." Several more star-gazers of unquestionable ability belong to this our own time, defending and propagating the ancient science of astral lore, H. S. Green, Henrich Däath, and Alan Leo occupying the front rank.

CHAPTER III.

It is a common contention against astrology that it is only patronised and believed in by the vulgar and illiterate, a statement which is easily overthrown by a slight examination of any literature on the subject, which is utterly above the head of the man of the street or average mind, unless with a slight acquaintance of the question. And the allegation that the theme is only a relic of antiquity and medieval times is justly ignorable, from the fact of it being an ignorant and stupid utterance without foundation. Anyone conversant with the *rationale* or scientific side of the literature of planetary potency, can only speak of its sublime and beautiful nature; teaching the noble and uplifting doctrine that man is master of his own destiny; master inasmuch as environment and character are stellar force and destiny. Astrology is not Fatalism as popularly understood, the stars not com-

PELLING, but influencing, the will of man being predominant; and all souls owning the power in different degrees, to *be* what they *will* to be. Man can outrule the effect of the stars if he possesses the moral and spiritual fortitude, the axiom of old being as true and good to-day as it was ten thousand years ago: "The wise man rules his stars; the fool obeys them."

Until recent times astrology was the term used to indicate the study of the laws, motions and influences of the heavenly bodies on the earth, the atmosphere and mankind. "Astrology is the correct word, not Astronomy," said Ruskin, "as we say Theology, and not Theonomy." And in his book "Mornings in Florence," he continues: "The knowledge of so much of the stars as we can know wisely: not the attempt to define their laws for them; not that it is unbecoming of us to find out, if we can, that they move in ellipses and so on; but it is no business of ours. What effects their rising and setting have on man, beast and leaf; what their times and changes are seen and felt in this world it is our business to know, passing our nights, if wakeful, by that divine candle-light and no other."

To-day the utterance or fiat pronounced against astrology by scientific opponents is to the effect that the Copernican system of astronomy has levelled the ancient science to the dust, and proved to be a subject of baseless conjecture. Yet a little reflection will show this in no way to be logical. The Ptolemaic system taught the Geocentric conception, and the Copernican that of the Heliocentric one; but whether the heavens move round the earth, or the earth round the heavens, does not affect astrology in the least. Richard Proctor endeavoured to undervalue the opinion of Lord Bacon, who was a Ptolemaist on the matter; the father of modern Philosophy accepting the art under the designation of *Astrologia Sana* as a part of Physics. In his *Spectacle de la Nature*, he, speaking of Ptolemy says, "Ptolemy's order, false as it was, enabled observers to give a plausible account of the motions of the Sun and Moon, to foretell eclipses, and to improve geography." Now this demonstrates that if Ptolemy's exposition

of stellar phenomena were acceptable, it also holds good, that his astrology is just as applicable to modern times as it was to his own day. Mr. Proctor further expressed his opinion that the old astrologers guessed the influences of special planets from colour, appearance, motion, etc., and having no real knowledge to check them, they formulated what they supposed to be a system. And again the famous Sir David Brewster stated, "In attempting to reduce astrology to the form of a science, there can be little

doubt that the inductive method was never followed." Now this is a pure and startling assertion coming from the man it does, and is refuted by the records of the cuneiform inscriptions of Chaldea and Assyria, which prove that the changes of the weather, cataclysms of nature, and events of history were taken note of and registered, together with the positions of the astral army. Every student of astrology knows it is founded on a long series of careful observations.

(To be Continued.)

Birthday Influences during March.

And the Fate of every Child born during the Month.

1. TUESDAY. (Ruled by Mars). ♀ in m, Δ ☉. A favourable birthday, improvement in position, social gains and many new friends. A child born on this day will be artistic and poetical, will rise in life and be fairly successful.

2. WEDNESDAY. (Ruled by Mercury). ♀ in m, 8 ♂, ☐ ♀, ☐ ♀. An unpleasant year, disappointments, losses, danger of accidents, disputes and indisposition, some favourable changes. A child born on this day will be active, rash and impetuous, very sharp and sarcastic in speech, and often in trouble through the other sex.

3. THURSDAY. (Ruled by Jupiter). ♀ in ♄, ♂ Δ ☿. A changeable and unsettled anniversary, danger of accidents and losses, and many little annoyances. A child born on this day will have many troubles and trials in life, and be rash and impetuous, and often involved in disputation.

4. FRIDAY. (Ruled by Venus). ♀ in ♀, * ♄, ♀ ♀, Δ ♄, ☐ ☉. A favourable year, new friends and acquaintances, financial gain, changes, travel and adventures, but slight danger of indisposition. A child born on this day will be energetic, inventive, original and more than ordinarily clever, will rise in life, and gain through the elders.

5. SATURDAY. (Ruled by Saturn). ♀ in ♄, ☐ par ♄. An evil year, indisposition and bereavement, a very unpleasant year. A child born on this day will be weak and despondent, and will not make much of a fight in life.

6. SUNDAY. (Ruled by Sol). ♀ in ♄, * ☉, ☐ ♄. A variable year, some gains and successes, but danger of losses, disputes and extravagance. A child born on this day will have a rather chequered career, will be somewhat rash and hasty, and will never rise to more than an ordinary position.

7. MONDAY. (Ruled by Luna). ♀ in ♄, 8 ♀, ☐ ♄, Δ ♂. An unpleasant year, some changes, but danger of plots, indisposition, and unexpected reversals. A child born on this day will be weak

and desponding, though original and inventive, erratic, and impressionable. Should always remain in employ.

8. TUESDAY. (Ruled by Mars). ♀ in ♄, Δ ♄. A fairly good year, some changes, social and financial gain, but minor worries and annoyances to contend against. A child born on this day will be impressionable and romantic, popular and generally successful in life.

9. WEDNESDAY. (Ruled by Mercury.) ♀ in ♄, ♂ ♀, ♂ ♀, * ♄, ☐ ♂. A changeable year, some benefits socially and financially, gain through employers, but danger of accidents and losses. A child born on this day will be rash and impetuous, but popular and clever, and should gain through elders and employment.

10. THURSDAY. (Ruled by Jupiter). ♀ in ♄, ♀ ☐ ♂. An unpleasant year, some changes, but indications of disputes and troubles through letters and correspondence. A child born on this day will be rash and hasty in speech and should be very careful to avoid disputes with others.

11. FRIDAY. (Ruled by Venus). ♀ in ♄, ♂ ☉, Δ ♄, * ♄. A favourable birthday, changes, improvement of position, gains and successes, an important year of life. A child born on this day will be clever, popular and successful, will rise in life to a good position, and may travel considerably.

12. SATURDAY. (Ruled by Saturn). ♀ in ♄, 8 ♄, * ♂. A fairly successful year, some gains and improvement in affairs, but danger of disputes and legal troubles. A child born on this day will be somewhat successful in life, but should be careful to keep out of law and be careful in money matters.

13. SUNDAY. (Ruled by Sol). ♀ in ♄, ☐ ♄, ☐ ♄, ♂ ♄, * ♄. An important year of life. Changes, financial gains, probably bereavement and indisposition. Some important events are likely. A child born on this day will rise in life and gain considerably in a financial way. Health will at times be a drawback, but otherwise success in life is assured.

14. MONDAY. (Ruled by Luna.) ♃ in ♈, * ♀ par ♀. A successful year, gain in employment, many changes, intercourse with the opposite sex and many new friends and acquaintances. A child born on this day will be popular, esteemed, successful, artistic and refined, and will rise in life.

15. TUESDAY. (Ruled by Mars.) ♃ in ♈, * ☉, * ♀, Δ ♀, ☐ ♀. A successful year, changes, journeys and many important benefits. An important year of life. A child born on this day will be clever, original, adventurous, and will probably travel very considerably. Should rise to a good position in life.

16. WEDNESDAY. (Ruled by Mercury.) ♃ in ♏, ☐ ♀, ☐ ♀. An evil year, danger of accidents, disputes, litigation and heavy losses. A child born on this day will be rash and hasty, wayward and fanciful, and will not have a very successful career in life.

17. THURSDAY. (Ruled by Jupiter.) ♃ in ♏, * ♀, Δ ♀, Δ ♀. A quiet but successful year, with benefits through elders and the opposite sex. A child born on this day will be artistic and very persevering, popular and generally successful in life.

18. FRIDAY. (Ruled by Venus.) ♃ in ☊, ☐ ☉. An unimportant year, danger of slight indisposition and trouble through superiors. A child born on this day will be rather proud and officious, should always remain in employ.

19. SATURDAY. (Ruled by Saturn.) ♃ in ☊, ☐ ♀, ☐ ♀, Δ ♀. A changeable year, losses and danger of plots, but some changes and improvement in position. Slight indisposition also shown. A child born on this day will be rather impetuous, extravagant and impressionable, but very clever, and should gain in employment.

20. SUNDAY. (Ruled by Sol.) ♃ in ☊, Δ ☉, ☐ ♀, ☐ ♀, * ♀. An unpleasant year, with some changes, indisposition, but some benefits in employment, and many worries and annoyances. A child born on this day will be active and energetic, but wayward and erratic, and should always remain in employ.

21. MONDAY. (Ruled by Luna.) ♃ in ♏, * ♀. A worrying year, many little troubles and trials, danger of plots and underhand actions, but slight financial benefits and help through friends. A child born on this day will be active, but rash and very impetuous, rather revengeful in spirit, and will not have a very successful outlook in life.

22. TUESDAY. (Ruled by Mars.) ♃ in ♏, Δ ♀, ☐ ♀. A changeable anniversary, some losses and disappointments, but gain through elders and employment. A child born on this day will be serious and persevering, but liable to disappointments through the opposite sex.

23. WEDNESDAY. (Ruled by Mercury.) ♃ in ♏, ☐ ♀. An unfortunate year, danger of indisposition, accidents, disputes and many troubles and annoyances through others. A child born on this day will be hot-tempered and rash, often involved in serious troubles, and will have much to contend with all through life.

24. THURSDAY. (Ruled by Jupiter.) ♃ in ♏, * ♀, ☐ ♀. A changeable year, disappointments, indisposition and worries. A child born on this day will be untidy and careless, not fortunate in life, and will have many drawbacks through environment and health.

25. FRIDAY. (Ruled by Venus.) ♃ in ♏, ☐ ☉, Δ ♀. A rather lucky year, gain, changes, travel and popularity, some slight indisposition, but benefits in employ and through superiors. A child born on this day will be popular, clever, of good judgment, very intuitive and original, and should rise in life, but would do well to remain in employ.

26. SATURDAY. (Ruled by Saturn.) ♃ in ♏, ☐ ♀, ☐ ♀, Δ ♀. A successful year, improvement of position, gain and success in new undertakings, and some favourable changes in affairs. A child born on this day will rise in life, and be popular and esteemed, will be very clever and intuitive, and will make a mark in whatever he undertakes.

27. SUNDAY. (Ruled by Sol.) ♃ in ♏, ☐ ♀, ☐ ♀, Δ ♀. A changeable year, some gains and successes, with improvement in position and circumstances, but danger of indisposition and bereavement. A child born on this day will be constant and careful, generally successful in life, but health will prove a drawback at times.

28. MONDAY. (Ruled by Luna.) ♃ in ♏, par ♀, ☐ par ♀. A generally active and successful year, with changes and social gain. A child born on this day will be most active and energetic, very clever, and will gain in business and in all intellectual affairs.

29. TUESDAY. (Ruled by Mars.) ♃ in ♏, Δ ♀. A quiet birthday, with some little changes and worries. A child born on this day will be impressionable and romantic, but will have a more or less quiet career in life.

30. WEDNESDAY. (Ruled by Mercury.) ♃ in ♏, * ♀, Δ ♀, ☐ ♀. An active but changeable year, some slight benefits, and gain through new enterprises. A child born on this day will be very enterprising, energetic and venturesome, will travel, but should be careful in dealing with the opposite sex.

31. THURSDAY. (Ruled by Jupiter.) ♃ in ♏, Δ ☉, * ♀, ☐ ♀. A dangerous year, some gains, but extreme danger of accidents, disputes, litigation and heavy losses thereby. A child born on this day will be extravagant, rash, hasty and consequential, and will often be involved in heavy troubles, and in danger of litigation.

Magazines Received.

We have received the February issues of THE SWASTIKA, THE ADEPT, and THE ASTROLOGIA BULLETTINA, all of which are full of highly interesting and instructive reading.

We have also received the Rules of the New Astrological Society of the United Kingdom.

*The Apparition of Lieutenant Colt.

By ARTHUR MORRISON.

THE narrative here set forth is completely testified to in a manner which puts it as an unvarnished matter of fact beyond all doubt. The prayer book and the original letter referred to are in the possession of Captain G. F. Russell Colt, the younger brother of the late Lieutenant Colt.

On the 28th of March, 1854, war was declared by Great Britain against Russia, and afterward—not at all as soon as should have been the case—troops began to leave our shores for Varna, and later for the Crimea. The succeeding tale of blunder and delay, official incompetence, and nobly endured privation and suffering, is too well known to need more than a passing allusion, as is that of the hard fights of the Alma, Balaclava, Inkerman, and Traktir, which led up to the final bombardment and fall of Sebastopol.

Among the thousands of good soldiers who left England to do their duty in that bloody conflict was Lieutenant Colt, of the 7th Royal Fusiliers, a young man of only nineteen, the eldest son of his family. While lying before Sebastopol he, in common with so many other hardly-spared men, became stricken with illness, and it was noticed that his letters home assumed a rather low-spirited character. His younger brother, Mr. (afterwards Captain) G. F. Russell Colt, was his most frequent correspondent, and in response to one of these letters jocularly told him to cheer up, but that if anything very unpleasant did happen, he had better appear to him somewhere, preferably in the well-known old bedroom at Inveresk House, where they had so often enjoyed a surreptitious pipe and a chat together, because telegraphic communication with the Crimea was not complete, and otherwise the news would be long in reaching Scotland. Inveresk House was their father's residence, near Musselburgh, Midlothian, and Mr. Russell

Colt was at this time staying there during his school holidays.

News had arrived slowly from the Crimea through the summer and early autumn of 1855. On the 7th of June the Mamelon had been taken; on the 18th an unsuccessful attack had been made on the Malakhoff and the Redan; on the 28th good Lord Raglan, the British commander, had died of cholera; on the 16th of August, the French and Sardinians had heavily defeated the Russians at the Bridge of Traktir; and toward the end of August there was talk of the final attack.

At Inveresk, the 8th of September, 1855, was a dull, cheerless, rainy day. Mr. Colt went to bed that night at about the usual time. His bedroom, the one he had mentioned in his letter to his brother Oliver (which letter had now been despatched about a fortnight, and was almost forgotten), was a singular old room, long and narrow, with a door at one end, near which was the bed, and a window at the other.

He slept soundly until shortly after two o'clock, when he awoke with a sudden shock. He sat up and looked about him, and there, kneeling at his bed-side, but facing toward the window at the far end of the room, waxily pale and transparent, was the distinct figure of his brother Oliver—his brother Oliver, who was fifteen hundred miles away, fighting in the Crimea. Bright and distinct, although surrounded by what seemed a phosphorescent haze, there it knelt, motionless, looking toward the window.

A feeling of intense awe, not in the least akin to fear, took possession of the younger brother. He attempted to speak, but could not produce a sound. Then he turned and buried his head in the clothes to calm and collect his disturbed mind. The jocular request of his letter never once crossed his brain, and he came to the conclusion that the vision must be merely an effect of fancy, or perhaps the reflection of the moonlight.

* The above is reprinted from "Shadows Around Us" which may be obtained from Messrs. W. FOULSHAM & Co., 4, Pilgrim Street, Ludgate Hill, London, E.C. Price 1/3 post free.

Having arrived at this decision, and by this time being, if possible, more thoroughly awake than ever, he looked again.

There still knelt the figure, but now the face was turned from the window and the gaze fixed with an indescribably sad, loving, and piteous expression directly on him.

Again he strove to speak, and again his tongue failed him. Then he sprang out of bed, went to the window, and looked out.

There was no Moon, the night was black, and the rain beat heavily against the window-panes. He turned, and there still the figure of his brother knelt, with gaze fixed upon him. He shut his eyes firmly, and walked *through it* to the door.

He grasped the door-handle and looked back again. The back of the kneeling apparition was now toward him, and as he looked the head slowly turned and once more the eyes cast upon him that loving, mournful gaze, and there upon the temple, on the side which, until now, had been partly turned from him, he saw a red wound, with the blood streaming down over the cheek and ear.

He forced himself through the door, and shut it. Then he sought the room of a friend who was staying at the house, and explaining to him the reason of his agitation, spent the remainder of the night on a sofa with which the room was supplied.

In the morning he described the event of the night to several persons, and among them to his father, who, however, forbade him to repeat it—more especially to his mother—for fear of exciting groundless alarms.

But he did not know what had been going forward before Sebastopol that day. On the 8th of September the Malakhoff was stormed, and the last attack made on the Redan.

The final bombardment of Sebastopol began at daylight on the 5th of September, the guns of the allies opening with one stupendous crash, belching forth a line of fire three miles long, and pouring into the city and its defences the thickest hail of shot and shell that the war of men had ever seen, crashing through and beating down every-

thing in its path—massive banks of solid granite, earthworks, houses, barracks, churches—everything. With scarcely a cessation to cool the guns, this went on all day, and all night a continual musketry fire was kept up to prevent the Russians repairing the damage done. Renewed in the morning, this fearful bombardment went on almost continuously day and night until the morning of the 8th, when the English and French armies began to form for the assault.

The morning was dull, cold, and cheerless; a cloud of black smoke hung low over the doomed city, and leaping up toward it in many places were the lurid flames from burning buildings. Still the fearful cannonade went on, and its smoke hid from one another the movements of the besiegers.

Thirty-five thousand men were forming up to attack the Malakhoff, the planting of the French flag upon the summit of this great work having been agreed upon as the signal for the assault upon the two Redans—the English to attack the Great and the French the Little Redan.

The company of the 7th Fusiliers to which Lieutenant Colt was attached, was to form part of the attacking party, and recovered as he was, to some extent, from his illness, the prospect of a sharp action thoroughly raised his spirits. Like a devout soldier, he received the sacrament from the chaplain, showing him at the time the letter which had only that morning arrived with news from home and the odd request of his brother. Then he joined his company and advanced to the entrenchments.

The cannonade somewhat slackened as the time for the attack approached. At five minutes to twelve the French rushed for their trenches, scaled the walls of the Malakhoff with loud shouts, and poured through the embrasures, men dropping right and left by scores. At the point of the bayonet they drove the grey Russians before them, and in a few minutes the French standard was fixed on the Korniloff bastion. But again and again the Russians returned to the attack, and it was not until after seven in the evening that they were finally driven out.

Through the dust and black smoke the tricolour was with difficulty seen at Chapman's battery, and rockets were sent up as a signal for the Redan attack. Then, with a rush, a hundred British riflemen, carrying ladders, made for the ditch surrounding the great Redan, followed by the stormers, with a roar of shouts. The Russian shot tore through them, making furrows in their companies, and leaving ridges of dead and wounded in its trail.

Colt's company, with the light division, went for the salient angle of the defence. The ditch here was at its deepest, fifteen feet, and on placing there six or seven ladders they were found to be too short. Scrambling up these, however, and over the parapet, as best they might, the captain of the company fell dead, and Colt, already more than once wounded, took his place before the men, and led them over the parapet within the walls, into a tearing hail of shot which dropped them in heaps.

And that was his end. A bullet crashed through his temple, and he fell among a dozen of his followers.

Still the hard fight went on. Furious flat-capped swarms from the lost Malakhoff poured in to reinforce the defenders at the Redan, and still the English fought in at the openings, falling everywhere in the cross fire of countless guns. Again and again the little band, largely composed of young recruits, and in many places without officers, were driven over the parapet by the sheer weight of the solid Russian masses, and again and again they returned to the struggle, or, lying in the outer ditch, or the slope beyond it, continued firing as long as there were cartridges to fire.

For nearly two hours this unequal struggle went on, when the gabions upon the parapet gave way and fell into the ditch below with all upon them, many being buried in the falling earth; and those who could regained their trenches. Two thousand five hundred Englishmen were killed or wounded that day, but not without a much greater loss to the enemy.

The attack on both the Great and Little Redan (the French also having made only a

partial impression upon the latter), was to have been resumed before daybreak the next morning; but the Russians fled during the night, leaving Sebastopol in flames, its magazines blowing up, the ships in its harbour sinking, and the Redan little more than a heap of smoking ruins. Sebastopol was down,

The next day and night was devoted to recovering the bodies of the dead, which lay in heaps, English and Muscovite commingled all over the Redan works. Again and again a red-coated soldier would be found actually still clinging and hanging on to the face of the parapet and glacis, with arms and fingers rigid in death, shot through and through. A captain of rifles was found shot through the breast, firmly gripping a prostrate Russian by the throat, and everything visible gave evidence of the fearful struggle.

Graves were dug, and hour after hour for days the work of burial went on. Among the heaps of slain comrade found comrade, and brother recognised brother, mangled and torn.

In the early morning of the second day after the attack, a party came upon a pile of dead just within the walls, and there, in the middle of it, and kept in the position by the heaped-up slain around him, *knelt* the body of Lieutenant Colt, his sword still firmly gripped, his face toward the enemy, and on his temple a red wound, with the stain and clot of the dried blood where it had streamed down over his cheek and ear.

Reverently they raised him, and carried him out beyond the trenches. And the chaplain sent home to his brother his prayer-book and the letter, found in his pocket, in which he was bidden to the trust he so strangely kept.

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The Life of Cornelius Agrippa.

By WILLIAM GODWIN.

HENRY CORNELIUS AGRIPPA was born in the year 1486. He was one of the most celebrated men of his time. His talents were remarkably great; and he had a surprising facility in the acquisition of languages. He is spoken of with the highest commendations by Trithemius, Erasmus, Melancthon and others, the greatest men of his times. But he was a man of the most violent passions, and of great instability of temper. He was in consequence exposed to memorable vicissitudes. He had a great reputation as an astrologer, and was assiduous in the cultivation of chemistry. He had the reputation of possessing the philosopher's stone, and was incessantly experiencing the privations of poverty. He was subject to great persecutions, and was repeatedly imprisoned. He received invitations at the same time from Henry VIII., from the chancellor of the emperor, from a distinguished Italian marquis, and from Margaret of Austria, Governess of the Low Countries. He made his election in favour of the last, and could find no way so obvious of showing his gratitude for her patronage, as composing an elaborate treatise on the Superiority of the Female Sex, which he dedicated to her. Shortly after, he produced a work not less remarkable, to demonstrate the Vanity and Emptiness of Scientific Acquirements. Margaret of Austria being dead, he was subsequently appointed physician to Louisa of Savoy, mother to Francis I. This lady, however, having assigned him a task disagreeable to his inclination, a calculation according to the rules of astrology, he made no scruple of turning against her, and affirming that he should henceforth hold her for a cruel and perfidious Jezebel. After a life of storms and perpetual vicissitude, he died in 1534, aged 48 years.

He enters, however, into the work I am writing, principally on account of the extra-

ordinary stories that have been told of him on the subject of magic. He says of himself in his Treatise on the Vanity of Sciences, "Being then a very young man, I wrote in three books of considerable size, Disquisitions concerning Magic."

The first of the stories I am about to relate is chiefly interesting, inasmuch as it is connected with the history of one of the most illustrious ornaments of our early English poetry, Henry Howard, Earl of Surrey, who suffered death at the close of the reign of King Henry VIII. The Earl of Surrey, we are told, became acquainted with Cornelius Agrippa at the court of John George, elector of Saxony. On this occasion were present, beside the English noblemen, Erasmus, and many other persons eminent in the republic of letters. These persons showed themselves enamoured of the reports that had been spread of Agrippa, and desired him before the elector to exhibit something memorable. One entreated him to call up Plautus, and show him as he appeared in garb and countenance, when he ground corn in the mill. Another before all things desired to see Ovid. But Erasmus earnestly requested to behold Tully in the act of delivering his oration for Roscius. This proposal carried the most votes. And, after marshalling the concourse of spectators Tully appeared at the command of Agrippa, and from the rostrum pronounced the oration, precisely in the words in which it has been handed down to us, "with such astonishing animation, so fervent an exaltation of spirit, and such soul-stirring gestures, that all the persons present were ready, like the Romans of old, to pronounce his client innocent of every charge that had been brought against him." The story adds that when Sir Thomas More was at the same place, Agrippa showed him the whole destruction of Troy in a dream. To Thomas Lord Cromwel he exhibited in a perspective glass King Henry

VIII. and all his lords hunting in his forest at Windsor. To Charles V. he showed David, Solomon, Gideon, and the rest, with the Nine Worthies, in their habits and similitude as they had lived.

Lord Surrey, in the meantime having gotten into familiarity with Agrippa, requested him by the way side as they travelled, to set before him his mistress, the fair Geraldine, showing at the same time what she did, and with whom she talked. Agrippa accordingly exhibited his magic glass, in which the noble poet saw this beautiful dame, sick, weeping upon her bed, and inconsolable for the absence of her admirer. It is now known that the sole authority for this tale is Thomas Nash, the dramatist, in his *Adventures of Jack Wilton*, printed in the year 1593.

(To be continued.)

Answers to Correspondents.

ERNEST KLOSS.—In the case you mention, the person could reside at Florence without fear. The sign ruling the city would take precedence over that ruling the country in which the city was placed.

X. Y. Z.—We cannot give the horoscope of the person you name, as we do not know his birth date. The point connected with astrology will be found dealt with on page 199, Vol. I of the MESSENGER. Our friend overlooks the fact that Character, plus Environment makes Destiny, and that one is incomplete without the other. A prince and a beggar can be born at the same moment, but the latter can never rise to the same height as the former, environment and heredity making all the difference.

W. G. W.—The subjects mentioned in your letter of January 19th, will have to be dealt with in separate articles. They are much too long for this column. As soon as space is available we will deal with them.

AJAX.—The horoscopes of Mr. Chamberlain and Mrs. Besant have been given in previous issues of the MESSENGER. We may later publish the horoscope of Madame Blavatsky. The date of birth is known.

H. CLIFT.—A forecast for Western Canada shall be included in our monthly outlook.

J. W. LEA.—The comet which has recently appeared in the west is more significant of internal troubles to the country, than of invasion. The conjunction of Mars and Saturn has a period of operation until next November. The effects do not necessarily operate at once. The new Moon of April 9th, which falls on the place of the conjunction, will excite it into action.

NEWPORT.—Talismans are copied from old manuscripts on the subject, they have been in existence from the time of Moses. In our opinion if the directions in horoscope are really bad it is a hard matter to fight them, but you may mitigate the evil.

The True Source of Power.

"Life and Power from Within," by W. J. Colville, comes to us in a new and revised edition and is well worthy of the pains bestowed upon it by the author. That the demand for a literature of this character has become so extensive is evidence of the great soul unrest which lies but just beneath the crust of modern life; for, despite the glamour of the age, there probably was never a period when the true spirit of mankind was in such utter revolt against its environment, nor so little satisfied with the small yield of spiritual enrichment these vaunted days of enlightenment bring to the eternal hunger which gnaws at the heart of humanity. In salon and cottage this soul dissatisfaction exists as the most real of all the problems which confront the human heart; man feels he was made for bigger things, for greater spiritual realisations, and the inaudible prayer continually uprises, in anguish all the greater because inexpressed, "O, that I knew where I might find Him." It is the cry of the human heart since time began. Having come from God man cannot rest satisfied till he finds his Source; and our author, working up from the primal fact of man's Divine Fatherhood, leads us on step by step to a realisation of our highest being. We heartily commend the book to our readers as a solution to the many-sided riddle of life, and an answer to the supremest longings of the human heart.

The book is published at 2/6 and may be obtained from Messrs. W. Foulsham & Co., 4, Pilgrim Street, Ludgate Hill, London, E.C., post free 2/10.

"The common chicken weed, with white blossoms, affords a notable instance of what is called 'the sleep of plants,' for every night, the leaves approach in pairs, so as to include within their upper surface the tender rudiments of the new shoot.

OLD MOORE'S Monthly Messenger

A Forecast of the World's Fate and Fortune.

No. 7. Vol. III.]

APRIL, 1910.

[TWO PENCE.]

Old Moore's Monthly Outlook.

The New Moon.

The New Moon of the 9th April takes place in the fifth house of the figure, and falls close to the conjunction of Mars and Saturn of last December. The luminaries are conjoined with Mercury and Saturn, and are in square to both Uranus and Neptune. The general outlook is far from pleasant or favourable, and the affliction of the luminaries bodes no good to the Government or Royalty. In addition the affliction of Mercury, ruler of the midheaven, denotes grave troubles to both. Illness and even death in Royal circles is to be anticipated. Mars, ruler of the figure in the eighth house, presignifies many deaths, some sudden and violent ones. Financial matters will improve, as Jupiter, ruler of the second, is not afflicted. Trade will also show an improvement. Uranus on the cusp of the third afflicted is evil for railways, and denotes danger of strikes, accidents, and explosions. Motor accidents are imminent. Venus on the cusp of the fourth house is good for the land, agriculture, and the indications of mild spring weather with a fair amount of moisture are very clearly shown. The terrible affliction of the fifth house is evil for children, theatres, and the like, and some accident or disaster seems indicated. Saturn

near to the cusp of the sixth house does not augur well for the health of the people. Foreign affairs seem more settled for a while. Colonial, shipping and religious affairs will be much disordered. Accidents and loss of ships will be heard of. Jupiter in the eleventh is favourable for the Commons, and denotes some democratic legislation. Hospitals and institutions will suffer, and there seems to be some danger of fire at one of these.

United States.

At Washington, Mars is near the meridian, warning authorities in the Eastern States to beware of strikes and fires. The lunation falls in the eighth house, denoting much mortality, many sudden deaths, especially among those in high positions of life. Uranus on the cusp of the fifth is a warning against theatre fires. The rising position of Jupiter shows a period of success and prosperity for the Eastern States. In San Francisco, the lunation is in the ninth, denoting religious disturbances, shipping troubles and disasters. Jupiter in the third will benefit railways.

China and Japan.

At Pekin, the lunation falls in the ascendant, denoting troublesome time for the

Celestial Empire. Unrest among the people and danger of fires are shown. At Tokio. Uranus culminates, a sign of serious troubles to the Mikado. Mars in the second and ruling the seventh shows a danger of strife and heavy expenditure in arms and munitions of war. The Emperor of Japan should act discreetly and listen to his advisers, as the outlook is not promising.

India.

At Calcutta, Venus is rising, pointing to a more peaceful condition of the people. The financial outlook will be very unsatisfactory, as the lunation and Saturn are in the second house. Some notable man will join the great majority. Fires and railway accidents are threatened.

Australia.

At Melbourne, the lunation with Mercury and Saturn rises, which is unfavourable for the prosperity of the country. A wave of depression will pass over the people. Venus in the eleventh will cause discussion concerning female suffrage in the Commonwealth Parliament, while Mars in the second denotes heavy expenditure in military matters. Religious matters will be disturbed. At Brisbane there will be much crime and lawlessness.

South Africa.

At Capetown, Uranus is on the cusp of the second house, affecting financial affairs, and depreciating securities. Mars will be in the sixth, denoting much illness from consumption and lung troubles. At Pretoria, Uranus will be rising denoting much unsettlement in the Transvaal. The lunation in the fourth house is bad for the land, mines, etc., and accidents therein are to be feared. Venus in the third is good for railway enterprise. There will be much sickness in the land.

Europe.

At Petersburg, Jupiter culminates, benefitting the Czar, and showing honours to

Ministers. The lunation in the fourth shows much distress among the peasants. Mars setting is a warning against disputes with other powers. At Berlin, the latter part of Scorpio rises, but the outlook is very similar to our own country.

Jamaica.

At Kingston, Mars is culminating, a warning against fires in the city. Much mortality is shown, especially among notable people. The public health will be generally good.

Western Canada.

In the districts of Manitoba and Alberta, the lunation falls in the ninth house, affecting religion, churches and religious buildings. Probably some notable divine will pass away. Venus setting denotes an increase of marriages in these parts. The trade and financial outlook will be very favourable. Fires are likely and homesteads should be carefully looked after.

Special Predictions.

Fires with loss of life will be frequent in London and the West of England, Melbourne, and United States. Serious troubles, probably earthquakes will also be prevalent in 39 to 45 E., notably in the Caucasus, Armenia. Mars is on the cusp of the fourth house in Tibet and Western China, pointing to fires and rioting among the people. Mars culminates in the vicinity of Detroit, Chicago, and Cincinnati, an augury of fires in these places.

Stock Exchange.

As it is quite certain that the Licensing part of the Budget will be modified, if not wiped off the slate, Breweries must benefit. Now they are cheap is the time to buy. Rubber and Oil will enrich a few who are in the know but leave many outsiders the poorer. The bubble will soon burst, and then look for trouble.

Daily Guide for Business and Pleasure

APRIL, 1910.

Astronomical Phenomena

FOR APRIL, 1910.

1	23	† 25	Deal with superiors and elderly people; good for pleasure in evening.
2	5	♂ 43	An evil day for signing papers and documents.
3	18	20	<i>Sunday.</i> A day for meditation and study.
4	1	≡ 22	Avoid changes and quarrels. Act discreetly.
5	14	51	Do nothing important before 9.30 a.m. Then attend to business affairs.
6	28	49	A changeable day. Attend to ordinary affairs.
7	13	✕ 15	A doubtful day. Avoid plots and do not quarrel.
8	28	5	Travel and change early morning. Attend to important matters p.m.
9	13	Υ 11	Attend to business and important affairs between 10 a.m. and 5 p.m.
10	28	24	<i>Sunday.</i> An evil day for all things generally.
11	13	8 33	A good day for pleasure, courting and marriage.
12	28	30	A changeable day. Travel in the morning.
13	13	Π 8	Avoid disputes, quarrels and litigation.
14	27	21	A good day for changes, dealing with superiors and elderly people.
15	11	☿ 10	A changeable day. Attend only to regular duties.
16	24	34	An evil day for all purposes. Act discreetly.
17	7	♄ 37	<i>Sunday.</i> A day for contemplation. Visit friends.
18	20	20	Travel, change, deal with elderly people and start new work.
19	2	♁ 48	A good day for business and correspondence.
20	15	3	Very evil early part of day. Attend to business and letters midday.
21	27	8	Travel and visit friends. Act discreetly.
22	9	≡ 6	A good day for financial affairs and new undertakings.
23	20	59	Visit friends midday; act carefully after 8 p.m.
24	2	♂ 48	<i>Sunday.</i> An unfavourable day. Do nothing important.
25	14	37	Visit friends afternoon and evening. Deal with superiors.
26	26	26	Study and cultivate the mind. Deal with astrologers.
27	8	† 19	A changeable day; act discreetly in all things.
28	20	18	An unfortunate day. Do nothing important.
29	2	♂ 27	Avoid disputes and quarrels.
30	14	49	A changeable day. Attend to ordinary duties.

Moon's Phases.

Last Quarter,	3rd	...	0h. 48m. morn.
New Moon,	9th	...	9h. 25m. aft.
First Quarter,	16th	...	2h. 4m. aft.
Full Moon,	24th	...	1h. 23m. aft.

Planetary Positions.

- ☉. The SUN is in Aries, enters Taurus 20th at 11.46 p.m.
- ☿. MERCURY is in Aries, ☿ ☉ on 5th, enters Taurus on 13th, and an evening star latter half of month, well placed for observation latter part of month.
- ♀. VENUS is a morning star all the month; enters Pisces on 4th.
- ♂. MARS is an evening star all the month in Gemini.
- ♃. JUPITER is an evening star all the month, well placed for observation.
- ♄. SATURN is in Aries but not visible this month; ☿ ☉ on 17th.
- ♅. URANUS is in Capricorn.
- ♆. NEPTUNE is in Cancer, due south at sunset.
- ♁. The following table gives the Moon's position at noon on each day.

Aries	... 9, 10	Libra	... 22, 23
Taurus	... 11, 12	Scorpio	24, 25, 26
Gemini	... 13, 14	Sagittarius	1, 27, 28
Cancer	... 15, 16	Capricorn	2, 3, 29, 30
Leo ...	... 17, 18	Aquarius	... 4, 5, 6
Virgo	19, 20, 21	Pisces	... 7, 8

Weather Forecast.

Fine weather, rather boisterous, seems indicated at the early days of month, stormy and unsettled 5th to 7th, cold with fogs or snow 10th and 11th, cold snap, downfall 16th and 17th, variable to 21st, high winds 22nd, then changeable, turning warmer towards end of the month.

Horoscopes of Notable People.

SIR R. S. BADEN-POWELL.

WE append this month for our readers' special interest the horoscope of a very popular military officer, Sir R. S. Baden-Powell, the hero of Mafeking, better known under his appellation of "B.-P.," who was born at 6.20 a.m. on 22nd February, 1857. This is an uncommon nativity, for seven of the nine planets are rising, a sure sign of a rise in life to a high position. The Moon rises in Aquarius conjoined with Mercury, indicating remarkable foresight, intelligence, skill, and mental gifts far above the average. This conjunction is improved by the sextiles of Mars and Jupiter, the former just entering his own dignity Aries, which adds mechanical dexterity, inventive genius, and skill in all kinds of

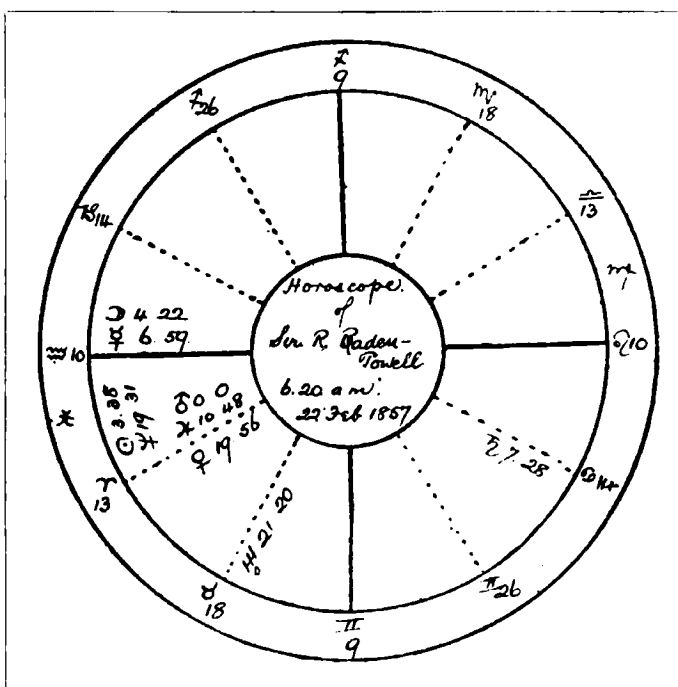
science. Our subject possesses a mental calibre of no mean order. At the same time we find kindness, hospitality and good humour, ambition, energy, a desire to be at the head of things, and to take a lead in everything he puts his hand to. The Aquarian influence is strongly marked in "B.-P.'s" life, by his association of Boy Scouts, one of the grandest schemes of a fertile and inventive brain. Jupiter, ruler of the tenth, is well aspected by the Moon and Mercury, and this is another sign of honours,

dignity and popularity, which our subject has so well achieved. Of his skill and military tactics during the seige of Mafeking by the Boers, Englishmen are not likely to forget, and his horoscope is undoubtedly significant of the man. Baden-Powell is also well known in connection with aerial navigation, and this is also exemplified in the horoscope, for the Moon and Mercury are

conjoined in Aquarius, the sign of invention, and one particularly connected with this science. It is not unlikely that he will achieve some remarkable success in this direction, and that shortly, when the meridian reaches the conjunction of the Moon during the next three years. The Sun, too, has the trine of Saturn which gives him that

steadiness and prudence which has marked his life, and also enables him to hold positions of responsibility with an unassuming nature. Saturn, however, in the sixth, warns him against stomach troubles, and danger on water.

From an examination of the directions at present operating, there does not seem to be much of importance to note, beyond those I have just commented on above, but mostly they are beneficial. A critical period is formed about seven years ahead.



Old Moore's Table Talks on the Stars.

VII.—COMETS.

THE subject of Comets is one of more than ordinary interest at the present time, when the eyes of observers were astonished by the appearance of a large comet visible in the west just after sunset, some few weeks ago. I personally had the opportunity of examining this object on a specially clear evening and by the aid of the telescope I was able to observe some peculiar features.

In a few weeks' time, however, we shall be gratified by the appearance of another celestial visitor, the comet known by the name of Halley's. This was observed by the discoverer in the year 1682, and it was his idea that a comet, like the planets, might also move in an ellipse round the Sun. He found from records that a comet similar in size and appearance had been observed in 1607, and also in 1531. He examined the records and found that the orbits of the comets were so nearly identical that it would be contrary to all probability that the co-incidence should be accidental. He therefore made a prediction which posterity should have the opportunity of verifying. He estimated that the comet should again appear in 1757 or 1758.

About the time that its return was anticipated another well-known mathematician undertook to compute from more modern and reliable date, the actual return of the wanderer, and gave out that the return would not take place until early in 1759. It was first observed on Christmas day, 1758, and passed nearest to the Sun in March, 1759. The comet again appeared in 1835, and will soon be visible again this year. It has already been observed. Historical research shows that this same comet has appeared eleven times since the commencement of the Christian era.

Many other comets revolve in elliptic paths—smaller than Halley's, but these are chiefly telescopic ones. The most celebrated one is that known as Encke's comet, which

returns every three years and a few months. It will take too much space to illustrate the story of this comet which is almost as interesting as that of Halley's.

Now in addition to these periodic comets, we have numerous illustrations of non-periodic ones. In 1843 a splendid object appeared—so brilliant that it could be seen in the day time. The great comet of 1858—Donati's—was another splendid object, its tail extending over an arc of 40 degrees. The great comet of 1881 had a tail 20 degrees long. All of these are what are termed non-periodic comets—there is no record of their previous return, and the computation of their orbits renders it impossible for them to ever return again.

Two very interesting points about comets should be noted. If the tail passes over a star, it does not in any way diminish the lustre of that star. Donati's comet in 1858 passed over Arcturus, yet that star was clearly visible through the densest part of the tail.

The other point is that the tail of the comet is always turned away from the Sun. As the comet approaches the Sun the tail follows along behind, but as soon as it has passed the Sun, the tail of the comet precedes.

Many interesting points about comets could be narrated. Some have more than one tail; Cheseaux's comet of 1744, had six tails. Biela's comet broke into two parts in 1846, and the two parts re-appeared in 1852, but it has not been seen since.

About the 18th-19th May of this year, the earth will pass through the tail of Halley's comet. I mention this fact because a silly tale is being spread about that this tail will damage the earth. My readers should not be frightened by such idle reports. The passage of the earth through the tail of the comet will do nothing more than illumine the atmosphere with a rather rosy haze. It will be of special interest to us all.

A Talk on Comets.

By "EUODAO."

WHILE strolling along the city I was pleasantly surprised to see that the leading articles in our newspapers on comets had been taken advantage of by many of the up-to-date booksellers; for their windows had a most captivating display of all kinds of literature on astronomy, as was borne out by the large numbers of people that were gazing at the beautifully coloured star-spangled charts. Quite a number of the books and pamphlets on comets were got up in a very attractive style; the front cover representing the azure sky with the beautiful luminous tailed comet careering through it. I thought as I looked and noted the fascinating effect these had on the on-lookers that if astrological writers, instead of having their books done up in drab and sombre colours, would take their cue from these fascinatingly got up books, many more people would be attracted to the subject of astrology. A good coloured plate on a book has often been the means of a person buying it, so said a bookseller of many years' experience. If a chemist finds it necessary now-a-days to do up toilet requisites in an artistic and attractive way to captivate the public taste, why should astrologers not do likewise with their books?

But let us return from this digression to the question of comets.

One paper commenting on the third comet which has just been spotted by the vigilant eye of an astronomer, asks the question, "Are we going to get a surfeit of comets?" Continuing, it says, "It is rather singular that the brightest comet which has been seen for many years should come in the same year as Halley's comet." According to a religious sect having its origin in America, these comets are but "signs of the times," forerunners of things to come. In this respect they are at one with astrologers, though they arrive at their conclusions by different methods; though, if report be true,

many of their prophecies are based upon the book of Revelations, a book which to many reads like some tale from the Arabian Nights, but when the key to it is found, lo, it opens to us an astronomical solution to the heretofore tale or riddle.

Now, as astrologers, it devolves upon us to keep in close touch with astronomers, seeing that we at this time are dependent upon them for their observations of the heavens, so that we may be able from the data to hand to watch or predict what is likely to transpire from such. Now, the astronomers have given us two points to work upon. (1). On the morning of May 2nd, Halley's comet will be in a geocentric conjunction with Venus. (2). It will transit the Sun May 18th, at 14 hours 22 minutes G.M.T.

In dealing with the first point, the inhabitants of our Earth (and Venus, if there be any) will witness a fine spectacle indeed, for Venus being nearly the same size as the earth, we will obtain a practical demonstration of the relative dimensions of the comet and our own Earth. It seems strange, doesn't it, that to obtain an idea of the planet we inhabit we have to observe one 66 million miles away from us? The same thing applies to the Poles, while the world is in a state of doubt and perplexity about our North and South Poles, the astronomer can show us photos of the Poles of Mars, a planet 139 million miles distant from the Sun.

On May 2nd, φ is A.R. $\times 25^{\circ} 45'$ while the comet is in $\times 28^{\circ} 45'$. Now this is an interesting point for astrologers, for what does this conjunction of the comet and Venus portend? What influence will it have on Venus? And what influence will it have on our own Earth, especially those under the domain of Pisces, viz., Portugal, Calabria, Normandy, Alexandria, Nubia, Bournemouth, Farnham, Seville.

Reverting to the second point, the transit of the Sun by Halley's comet takes place in the sign Taurus, which rules the following countries:—Asia Minor, the Archipelago, the southern parts of Russia, Persia, Great Poland, Ireland. Now, as the density of comets is a very problemetical point, this transit will afford astronomers an opportunity of arriving at, to some extent, the constitution of the denser portions of comets. At present they are thought by some astronomers to be nothing more than a heterogeneous mass of shingle in an incandescent state. If this be the case, then there is a possibility of the Sun's light penetrating through the less dense parts, the science of spectrum analysis being thereby enhanced.

It is expected, however, that the tail of Halley's comet will be immersed in our Earth. Flammarion, the French astronomer,

with his fertile imagination has woven a wonderful theory, I am told, round this tail of Halley's comet. But let us hope and trust it is nothing more than a "tale." The last time that such a thing happened was with the Great Comet in the year 1861 when some remarkable atmospheric phenomena occurred.

By the second week of April it is likely to be visible to the naked eye. But to get a glimpse of it you must be prepared to deprive yourself of some of your morning sleep, for it will only appear for a short time before sunrise in the East.

It would, perhaps, be interesting to know if those having Venus as their ruling planet in 25° ♊, and those with the Sun in 26° and 27° ♈, experience anything unusual on May 2nd and 18th respectively. I should be indebted to them for their experience.

Psychic Development, or the Human Soul.

By PROF. ASTRO, author of "The Art of Teaching Scientific Physical Culture."

THERE is a personality, attractive, magnetic, pure and wholesome. How could it be otherwise when it contains deep within a receptivity which is the guiding phenomena of all its actions. This personality is but the casket of the human soul, which is answerable for all its spots and blemishes. So far it is blemishless, it imbues the personality ordinarily cool, calm and collected, with a whole-hearted enthusiasm when it goes out, and expresses itself in beautiful paintings, or soul-stirring music, or, indeed, any of the fine arts. On other occasions it manifests, while it is yet pure, great repulsion, yet like the trained watch-dog, ever obedient to the conditions which govern it.

Psychic development then, my readers, is all that appertains to the higher life. To become psychic it is absolutely necessary to live purely. This does not apply to the orthodox expressions, as thought, word and deed, but in the food kinds you eat, your habits of bathing and exercise, the books you read and

the company you keep, are all matters of greatest importance.

This development is the very opposite of sanctimoniousness, it is very necessary to be cheerful, a magnetic force to be reckoned with in social life, and an all-persuading force for truth and uprightness. How could it be otherwise when it is pure?

Then there is the time when the soul must commune within itself. Go then into silence, in the privacy of your own room, or out-of-doors with nature that your soul may live. It is at such times that people devoutly pray. In any case these are moments of sacredness.

My favourite exercise is as follows: Lie down, become calm and passive, arms stretched out by side of body. Take a deep breath, hold it, then work the solar plexus by expanding the chest as fully as possible, then contract the chest and expand the abdomen, then exhale the breath; it is advisable to do this three times only, till you get the spirit of the exercise, then you may

increase up to nine, which is sufficient. Close the eyes, relax the forehead. The exercise will not harm ladies, on the contrary it is highly beneficial.

Then comes the self-suggestion exercises, with which I suppose readers are already acquainted.

These over, then think pleasant thoughts. These are naturally the pleasantest moments of the exercise. I once remember thinking of some beautiful paintings of the nude, and statuary I had seen, the bodies were so symmetrical and the faces so intelligent and pure, that I longed to see the likes of them in reality, which is, of course, impossible; but following as it did close on self-suggestion exercises I am not rid of the mind impression yet. This over, then quit. Always endeavour to keep the spine healthy by bending exercises, sideways, forwards and backwards. Take quiet walks in plenty. Take care of the eyes, the mirrors of the soul.

Love, pure and undefiled, when soul speaks to soul, through the depths of the eyes, provides the best possible study of psychic phenomena.

Psyche, the classic goddess, nude though she may be, free from every suggestion of nastiness, pure and noble in body, mind, and gesture, then does her work free from prying eyes.

The mind, well proportioned, shapely and comely, with beautiful poised head, gazes with steadfastness unflinchingly into the eyes of her lover. He, pure noble fellow, returns the gaze frankly. Presently a blush, beautiful as a rose, sweeps over her face and neck, her eyes lower. Not a word has been spoken, yet she has read his soul like an open book, and it corresponds to that of her own, bringing to her joy and gladness. Her pulse quickens, her bosom heaves, she is more soul susceptible, quicker, perceptive than her lover. Thrills run through both like electric shocks, he soothes and calms her emotions with a kiss. Both are happy.

What a pity it is that we cannot love for ever with that pure intensity of feeling, which is food and nourishment for the soul. Some have perhaps already had their soul quickened by love, some have not perhaps,

and never will. Yet love is absolutely essential to the fullest development of the human soul.

Then there is the parental love, when little children demand all that is needed for the nourishment of their sweet, innocent souls. Then there is the love of friendship, of nature, of certain authors and musicians, sculptors and artists, preachers and orators, when you are able to interpret their arts or messages, or advice, discover their motives and gain a glimpse of the soul. All have their effects in varying degrees of power upon the soul.

Unfortunately we live in an age when everything seems to have a tend towards the annihilation of the soul. We have to rush and tear about over our work and over our play, till moments for quiet contemplation become rarities and luxuries.

The only thing to prevent our being completely swallowed up in the vortex of modern hurry and bustle, in the face of much opposition, is to become inexorable in our decisions to let our souls really live. To rest our racked nerves, and recuperate our health and consequently our minds. We find it extremely difficult to get moments of relaxation, we become too tensed, too excited, too worried, too sensational. Sensation at any time is bad for psychic development. And as progress is made in this particular branch of mind science, repulsion will become more and more pronounced towards anything of the kind.

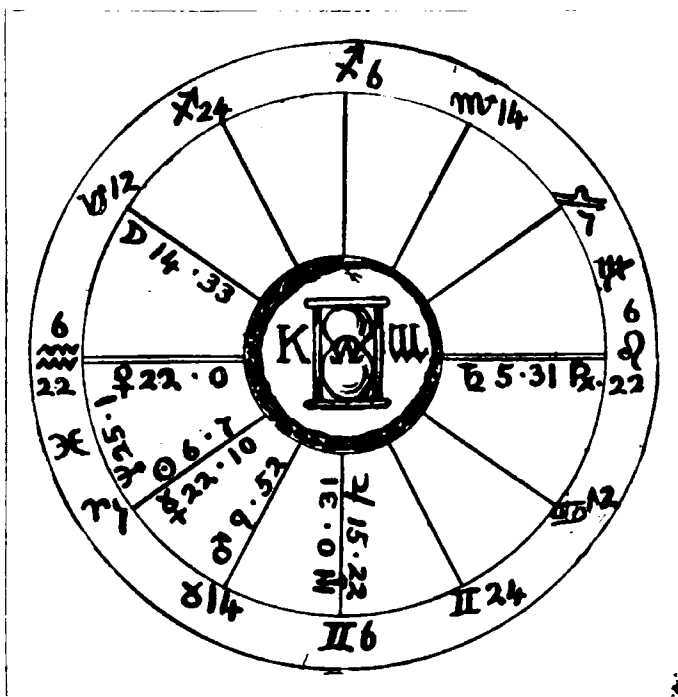
Repulsion towards bad people and transactions of a questionable character, and attraction towards good people and everything that has an elevating tendency, becomes one of the main noticeable effects of psychic development. The mind is being trained along lines where it yearns for everything connected with the higher life, not the narrow orthodox side of religion, which unfortunately so often reeks of hypocrisy and mere cant, with fits and starts of religious enthusiasm.

Should you derive any benefit from my present article then my object is served, and the Editor will no doubt be pleased to hear of it.

The Horoscope of Miss Louie Stacey.

By KANET WCIPIC.

MISS LOUIE STACEY, pioneer of practical Christianity, was born at Bridgewater, Somersetshire, 27th March, 1859, at 4h. 19m. 21s. a.m. The ruling planet is Saturn with the sub-influence of Uranus. The temperament of the native is an evenly-balanced one, as is seen from the fact of three planets each occupying Cardinal, Fixed and Common signs, making the subject of the horoscope one who can lead, and be led, and can resign all office, resent all influence, and take a way of her own. She is energetic, executive, versatile, alert, ingenious, faithful, reliable; and possesses plenty of will-power, fixity of intention and determination. The first thing observed in the figure are the indications of



voice; ♀ * ♀ * ♄; ♀ & ♄ being in signs of voice ♎ & ♏. It is this position which gives Miss Stacey the racy, volatile voice which reminds one of Verlaine's line:

"The wine of gold that laughs at the crystal's brim."

and the presence of ♄ in the ascendant points to her new and inspirational manner of address, so soothing and delightful to those who listen. Being under the sub-influence of ♄, and it in ♎, also marks the native as possessing strong intuition of mind, ♄ in 3rd house, and great assistance in speech

coming from the same set of conditions, ♄ in ♎.

The presence of ♄ in the 1st house gives the native that honourable and dignified appearance peculiar to her, and the affable and artistic style of aura in which she seems to be eternally enwrapped; whilst ♄ in ♎ makes her intensely sensitive, especially to stringed music which

will have an enchanting and ecstatic effect upon her, drifting her out into the world of dreams and the abyss of chaos and nothingness. When a child she would be very precocious, saying, doing and knowing things not common to her years; what the Scotch people call "an auld-fashioned wean," ☉ rising. * ♄ conveys the striking indi-

viduality of a personality with a mission; and ♄ ☐ the asc. in its fall bestows the powerful profile that shows Miss Stacey to be a standing-out ego. "Give me a man with plenty of nose," spake Bonaparte; and on that great mind's recommendation, were there no other, would mark the native as one acceptable to the contemplation and interest of serious souls. Although born into comfortable and good environment, ♄ in 4th house, despite that she has suffered financially, socially, and in position, becoming

estranged to home and dwelling place. D \square φ , \triangle δ , ∇ \mathcal{U} , \square Ψ . There has been also hindrance and denial through the outspoken and incisive manner of the native, φ in \mathcal{V} , and δ \square \mathcal{h} ; and \mathcal{h} \star Ψ evinces that power of the "sixth sense" or "scientific imagination," that sustained her under these trials, and gave the native that wonderful occult power and magical secrets for which she cannot account. However, the native is under the propitious flow of fortune, fame and favour as is established by the presence of φ in the ascendant, despite the semi-square aspect, which is counteracted altogether by \odot \star \mathcal{U} . Ψ in 1st house in \star points to the many and long voyages that the native has undertaken, through the changes in life caused by the unseen forces and organisation of the Deeper Occultism, indicated by the lesser luminary in the 12th house in \mathcal{W} .

There is a theory that the position of the planets in the horoscope at birth portray the passing-out, in the last physical life, of the native.* Many astrologers hold this philosophy of Reincarnation, being a willing ex-

planation of the problems of life. Albeit it be true or not, it shows a purpose in existence; and if Mrs. Besant be the re-embodiment of Giordano Bruno, and that martyr the reincarnation of Hypatia, then from a comparative study of this matter and long investigation of the subject, I should place Miss Stacey as the writer of the "Four Books of Occult Philosophy," the magician, astrologer, and necromancer of the 15th century—Henry Cornelius Agrippa. Witness the love of ritual costume, ritualistic metaphor, the ceremonial manner, all peculiar to the Roman Church, which is evidenced by the \odot in the natus. Theosophical students will see this instantly. It is only a suggestion, however, but think of it; Agrippa was a Catholic. On the whole the horoscope augurs well, the native being under the beneficent vibrations of a rising φ ; and as she began, so shall she pass into the great shadow, where her helpers and witnesses shall catch her in their embrace, saying, "Well done, thou good and faithful servant, enter into the glory of the Lord."

The Scientific Attitude of Astrology.

By JAMES HARVEY, Author of "Essays on Astrology," etc.

CHAPTER IV.

Much bigotry is awakened against astrology by the misconception of the term "aspect"; the impression being that it means the appearance and the colour: whereas the term is applied to signify the distance of the planetary bodies from one another. Kepler defined an aspect as "An angle formed on the earth by the luminous beams of two planets of strength to stir up the virtue of sublunary things." Thus when Uranus is 90° distant in geocentric longitude from the Sun, it is said to be in *square aspect* with that body; and in every astronomical almanac or ephemeris is marked \odot \square Ψ . All the aspects of astrology are formed in a very peculiar fashion, derived from the an-

cient symbols of time and eternity. As far as human research has gone it has always been found that the good aspects are based on the principle of the triangle, which is the symbol of eternity, spirit, infinity, unconditioned existence, and God; the evil aspects evidencing formulation from the glyph of the cross or square, emblematic of privation, limitation, denial, the earth, sin, bondage and the fetters of the senses. The signs of the principal aspects are:—

Good.—Conjunction δ , good with good planets, and bad with bad planets; Sextile \star , 60° ; Trine \triangle 120° .

Evil.—Semi-square \angle 45° ; Square \square 90° ; Sesquiquadrate \sqcup ; Opposition δ 180° .

Now it will be observed from the foregoing that this wisdom of antiquity is one of

* We are not aware of any such theory. Our contributor is confusing the pre-natal epoch with this matter.—Ed.

symbolism. Astrology truly is symbolism, conveying some of the greatest and grandest truths that are god-like in their contemplation by the soul of man, letting light into the dark places of life's mystery: and resurrecting the spirit to the realisation of the meaning of man and the purpose of God. The mind is utterly incapable to frame words expressive of the beauty of the symbolism of astrology. What fields it opens up, what thoughts it brings to the imagination, what vistas and channels are penetrated in the spirit of man by the study of this section of the olden lore of stars: channels which have lain useless and unknown resound with the waters of spiritual thought, and avenues hitherto enwrapped in gloom become radiant in the dawn of divine introspection, under the stimulating touch of this portion of planetary philosophy. By what is known as the unfolding of the planets an idea will be gleaned of how the nature of the planets are determined: the planetary symbols used to-day in astrology and astronomy existing contemporaneously with mankind far beyond the line of historical investigation. This unfolding of the planets is one of the most sublime and lovely specimens of symbolism which has ever come under my observation.

The first symbol is that of the Sun, it is represented by the circle thus, \odot . This is the ancient figure found on the cunieforn, the stone and pyramid to typify spirit, God, eternity: the origin of all things, the Creator, the life-giving principle, the source of all, the centre of energy; it also indicates honour, dignity, courage, valour and mentality. Now by drawing through the circle a line downwards, we make the symbol of the Moon, thus, \ominus . This is the emblem of the soul, the emotional nature, the receptive mind, the reflective, inasmuch that it only reflects like a mirror what comes before its face; it also signifies the psychic construction; and the line dividing the Sun symbol in its bisection has become typical of day and night, light and darkness, positive and negative. As the Sun is representative of the creative power, so the Moon conveys the idea of power limited by form or physical expression; the Sun representing the in-

dividuality, the real man, the ego, which can never express itself fully whilst held in the body; thus the formative manifestation of the spirit belongs to the Moon, which is tabulated by the semi-circle thus, \mathcal{D} . And in all cases the Moon becomes subservient to the planet in aspect nearest to it. Again dividing the circle horizontally thus \oplus , we portray the symbol of the Earth in astronomy; and that of wealth and possession in astrology, known as *Pars Fortuna*, or the Part of Fortune. This is a glyph peculiar to the nations of the extinct past, signifying property, opulence and riches. The cross also typifies the body, the flesh, hindrance, bondage, sacrifice, denial and matter. Thus we have the Sun, representing spirit; the Moon, soul; and \oplus betokening the body; the circle, semi-circle and cross forming the basic trinity of astrology, for from them emanate all the planetary symbols used in astrological application.

Mars, the planet of desire, impulse, excess and quarrel, is symbolised by the circle and the cross thus, \mathfrak{J} , the cross being uppermost, signifying the animal soul: or spirit subject to matter. The cross and the circle are the real constitution of the glyph of Mars; but in astrology and astronomy it is signed thus, \mathfrak{J} . This planet also bestows energy, physical life, valour, animal courage, ambition; and is strongly motive in temperament, owing to its fiery influence. The polar opposite of Mars is Venus, and it is formed by the inversion of the signature of the orb of war: that is, the circle above the cross thus, \mathfrak{V} . So in the emblem of Venus we have spirit predominating over matter, the animal nature obedient to the higher self: the star of peace, sympathy, contentment and happiness. She possesses one sense of which Mars is lacking: the red sentinel of the heavens has sight, hearing, smell and taste; but Venus owns feeling, touch or sensitiveness, a phase of constitution which is absent in the pure Martian nature.

In astrological wisdom, Venus is known as the lesser Fortune; the greater Fortune being Jupiter, the next member of the celestial host under planetary analysis. The

lordly Jupiter is tabulated by the semi-circle above the cross in this manner, ♃, displaying the soul above matter, matter the servant of the soul, the man-nature master of the animal, the spirit of mercy, affluence, increase, benevolence, fortune, geniality, and devotion; and they who are swayed by the rising Jupiter in good aspect at birth are fortunate indeed. Now follows, antithetically, Saturn, the adversary of Jove, known by the reversed Jupiterian image conveyed by this figure, ♄, signifying matter ruling the soul, the soul manacled with the lower mind, symbolising limitation, hindrance, denial, prevention, privation, disease and death. As Jupiter is the lord and bestower of mercy, so Saturn is the king and conveyer of justice, and gives stability, fidelity, stolidity, and melancholy. The analytical and logical faculty belong to Saturn; and his title is the great Infortune, being classified as a malefic planet in the stellar lore; Mars and Uranus coming under the same category, and some students and masters of the science have classed Neptune as being of the same nature. But malefics become benefics according to position or aspect; thus by their distance in the Zodiac from each other, or angles and cusps of the horoscope, Saturn may become very powerful for good; and Jupiter by bad place may be submerged by evil influences which will turn his mercy into arrogance. The discoveries of Uranus and Neptune being but circumstances of modern times, they are represented in astral science by the astronomical glyphs; owing to the fact that they have no extant ancient symbol to depict them. Nevertheless, modern astrologers have designed and suggested symbols for these recently introduced wanderers of space, based upon the circle, semi-circle, and cross; and in Mr. Alfred H. Barley's "Rationale of Astrology," this theme is dealt with in a masterly and interesting manner; a characteristic which is conspicuous of the whole book. Although the great Herschel has ascribed to him the honour of introducing Uranus to stellar society: notwithstanding, several eminent astrologers urge with rational force that the planet was known to the ancients, but

through its immense distance from the earth, its motion could not be observed, and was therefore classed as a fixed star. Uranus in astrology bestows originality, versatility, erraticness, eccentricity, and all spasmodic forms of abnormal mentality. He, too, brings estrangement, sudden occurrences, is named the Destroyer, and has also been designated the planet of mystery. He is written thus, ♅. Neptune is the planet of genius and inspiration in good aspect; whilst in evil position he brings about insanity and obsession; he creates chaos, confusion, and deception, is the planet of psychic experiences, deep occultism, dreams and visions, and is often referred to as the Dream planet. Very little is known of Neptune's influence as yet, comparatively speaking; but this latest mover in the theatre of the void is under the consideration and observation of astrological students, who are watching his effects within their own life vision.

Objection may be taken here to the foregoing by the critical mind, on the plea that the matter placed before them in the planetary preamble is only mere symbolism, and not to be considered as reality, or entertained as a thesis of practical utility; but rather a theme of poetical imagination and creation of the prehistoric, emotional, and superstitious mind of primitive man. Thoroughly agreeing to the justice of the complaint, yet, is not everything symbol? The clock is the symbol of time by which we regulate our movements. Our dearest friend we do not really know, cannot think of, apart from the association of his material body, which after all is merely a symbol; we know our friend in as far as we can penetrate his symbol of physical matter. And the same with he who would read the planetary chart: the further he can probe beneath the stellar symbol, the greater and truer will be his astrological judgment. All life is symbolism, made up of pure expression; language is symbolism, the body is the symbol of the soul, the soul is the symbol of the spirit, man is the microcosmic symbol of the universe, and the universe the macrocosmic symbol of God.

(To be continued).

Character Delineation for the Month.

March 21st to April 20th. Sun in Aries.

DURING the period above named the Sun is passing through the sign Aries, and the individual character of all persons born while the solar ray is passing through this sign will be energetic, enthusiastic, independent and aspiring, but at times somewhat wilful, rash and headstrong. They are frank and outspoken, fond of liberty, responsibility and command, and possess quick foresight and perceptive ability. They are very ambitious and enterprising, generous and magnanimous, but there is a tendency for them to be rather self-willed and self-opinionated, also combative and assertive. They like to be appreciated and can work very well when encouraged and sustained, but they will refuse to be driven, and it is difficult at times to restrain their ardour. They have a great deal of mental energy, prophetic instinct, intuition and extreme ideality, are more ideal than practical and lack caution and self-restraint. They are liable at times to go to extremes and over estimate, being far too indiscreet and venturesome. There is a slight touch of jealousy in their nature, whilst exaggeration and deception are faults to guard against.

The three different types of people born according to the decanate held by the Sun are as follows :

March 21st to April 1st. These have the full Aries nature and show all the several characteristics above named prominently.

April 2nd to 11th. There is a Leo sub-influence in the character giving honesty, strength of will, ambition, self-reliance, a powerful and energetic nature, with very strong passions. Head and heart are united here, giving keen and correct impressions.

April 11th to 20th. Those born at this period show a Sagittarius sub-influence. This gives inspiration and prophetic tendencies, some impulsiveness and exaggeration and a certain amount of restlessness and hastiness.

The twelve sub-types, born while the Sun is in Aries according to the position of the Moon, are as follows :

Moon in Aries.—Accentuates the consciousness, gives great activity of thought, quickness of perception, strong desire to be at the head of things, much energy, vitality, independence and self-reliance, and some danger of becoming too self-centred.

Moon in Taurus.—Very strong character, ideal and practical well blended, very determined, much will and energy, ability to plan and perform, practise and preach, likely to come to the front ; great tendency to be self-willed and dogmatic, good position for financial success.

Moon in Gemini.—Mental activity, manual dexterity, restlessness and over-exertion, changeable, love of variety, lack of determination and tenacity of purpose, witty, lively in mind and speech, prone to exaggeration, some tendency to deceit and dishonesty, or nervous or mental trouble.

Moon in Cancer.—Ambition and love of fame, either enterprising, active, bold, domineering, or sensitive, domestic and homely, ability to design and plan, especially in architecture. It increases the intuitive and psychic faculties, improves the memory and expands the imagination.

Moon in Leo.—Very affectionate and warm-hearted, sensitive to the surrounding thought-spheres. Gives correct mental impression, power of thinking clearly and tendency to religious thought ; originality of thought and action ; strong personality.

Moon in Virgo.—Logical, accurate in judgment, ability in all literary pursuits, love of study and some musical ability, especially in regard to expression. Gives more ability than opportunity to use it profitably, bringing success through holding some relatively subordinate position.

Moon in Libra.—Keenly sensitive nature, receptive to the surrounding mental atmos-

phere, love of recognition and benefits when it co-operates with others; observant, alert, keen of perception, sociable, companionable, amorous, disliking to live or work alone.

Moon in Scorpio.—Passionate, hard, dogmatic, positive and jealous, excited, irritable, angry and revengeful, often proud, conventional, matter of fact and materialistic, possibly destructive, somewhat combative and forceful. Self-control is essential.

Moon in Sagittarius.—Quick, sympathetic, inspirational nature, tendency to go to extremes, restless, hasty, especially in speech. Sincerity, straightforwardness of personality, strong tendency to prophesy, with impulsiveness and some exaggeration; generous, humanitarian, though possibly changeable.

Moon in Capricorn.—Intense love of fame,

exacting, fluctuating moods, remarkable imagination, receptive brain, especially to the mental conditions of others, masterful, ambitious, sometimes also worldly and materialistic, impulsive and self-assertive.

Moon in Aquarius.—Ability to study human nature, original, at times eccentric personality; hasty, erratic, brusque in speech, ability in literary matters, bright, clear mind, well able to express itself, imagination, intuition and mental sensitiveness, can be witty.

Moon in Pisces.—Discontented, restless and worrying nature, love of the occult, the profound and mysterious; some danger of untruthfulness, dishonesty and want of candour, otherwise charitable, sympathetic and philanthropic, receptive to all impressions from the higher nature.

How to Judge a Horoscope.

A SERIES OF SPECIAL LESSONS IN ASTROLOGY. By E. H. BAILEY.

CHAPTER VIII.

LIFE, CHARACTER, MIND AND DISPOSITION.

In dealing with the section of the horoscope which contains the four above subjects, it must be pointed out that the judgment of each section commences with the ascendant. What I mean by the ascendant is explained in Chapter V. The decanate, or the third part of the rising sign, which is actually crossing the ascendant, has a subsidiary influence to this (for table of Decanates see Chapter I, pp. 7-8) and following on this the influence of the rising planet, when there is one, within the prescribed limits. (Chap V.)

The next section deals with the planetary influences and aspects, and in this section we deal with the six planets, ♀, ♂, ♃, ♄, ♅, & ♆, omitting the ☉, ☽, ☿. Venus governs the feelings and emotions, Mars the desires, Jupiter the aspirations, Saturn the limitations, Uranus the intuitions, Neptune the inspirations. The aspects to each of the planets have then to be considered.

The third section deals with the positions

of all the planets (☉, ☽, & ☿ included) in the first, third and ninth houses and the group influences or combinations in the Elemental and Constitutional signs.

Now to make this idea easy of comprehension I will take the example map used in my last series (Vol. II., p. 67, Jan. 1909) and attach to each of the sections the different astrological significations belonging thereto.

Section 1. ♀ rising, second decanate ☊, ♄ rising planet.

Section 2. ♀ in ♎, ☉ ♂, ☽ ♌, ☿ ♍. ♂ in ♎, ☽ ♌, ☿ ♍. ♃ in ♏, ☉ ☊, ☽ ♌, ♄ ♌, ♅ ♏, ♆ in ♏, ☽ meridian, ♆ in ♏, ☉ ☊.

Section 3. ♄ in the first house. No planets in the third house. ☉, ♄, and ♃ in the ninth house all in conjunction & P. 4 planets Fire, 2 Earth, 3 Water, 5 Fixed, 4 Mutable.

The Life.

The fourth section has to do with the Life. It is governed by the ruling planet,

otherwise termed the significator. The sign in which the significator is placed shows the general character and outline of the life; the house in which it is placed denotes the field or medium through which the life works; the aspects denote the opportunities and obstacles, powers or failings which affect the life.

Now taking our example map, we find Jupiter, ruler of the horoscope, in the sign Sagittarius, working through the ninth house, in conjunction and parallel with the Sun and Mercury.

Character and Mind.

Sections 5, 6, & 7. I can deal with these three sections together, as the same explanation applies to each. The Solar position relates to the Individual side of the character, and the Lunar position to the Personal side. For the individual character is in reality the internal or true character, while the personal is merely the mask or outer covering which shows us in our everyday bearing towards our fellows. For a more complete explanation of this and especially from its esoteric standpoint, my readers are referred to "How to Judge a Nativity," Part II., by Alan Leo, to be obtained from publishers of THE MESSENGER.

Now in judging the nature of the character and mind, there are four different rules to be observed, and it is very important that each one should be thoroughly understood.

1. The sign in which the significator (the Sun, Moon or Mercury, as the case may be) is placed denotes the mould of build of the character or mind.

2. The house in which the planet is placed shows the medium through which the character or mind works and developes.

3. The aspects to the planet show the different extremes of the mind and character, according whether good or bad, as one extreme or the other is shown.

4. The condition of the planet ruling over or disposing of the significator, shows the qualities of the character and mind. This is a most important and little understood thing, because it does not depend always on the aspects formed by the disposer of the

planet to that planet itself. Thus the Sun in Pisces, in square to Jupiter in Sagittarius, would not be an evil quality, because Jupiter disposes of the Sun, and is in his own house therefore essentially dignified. On the other hand, the Moon in Cancer, sextile Jupiter in Virgo, would not be a good influence, for Jupiter is debilitated. Students who possess Simmonite's "Arcana" should carefully read Chapter XIX, and they will there find the point clearly illustrated.

Now taking our example map we find the following particulars relate to the character and mind.

CHARACTER.

Section 5. Individual. ☉ ♏, ninth house, ☌ ♍, ☌ ♋, ☌ ♏. ♋ disposes ♏, ☌ & par. ♏, ☌ & par ☉.

Section 6. Personal. ☾ ♏, second house, ☌ ♏. ♏ disposes ♏, ☌ ☌, ☌ ♏, ☌ ♏.

MIND.

Section 7. ♏ ♏, ninth house, ☌ & par. ☉ and ♋, ☌ ♏. ♋ disposes ♏.

Now having obtained these particulars, it is very easy to fit them all together. There are many books which give all these influences in a detailed manner. The book I recommend is the one just previously mentioned, and, in my opinion, is one which no student can afford to be without.

One further point I wish to impress upon my readers, and that is, that they must not suppose that it will be sufficient for the judgments of each influence in each section to be written down one after the other, making a kind of horoscope of ready-made paragraphs. The different influences in each section must be properly moulded together. That is the real object of dividing the horoscope into its different sections, because the influences in one section can have no connection or blending with the influences in another. This is a point which has been lost sight of in delineating horoscopes, and from experience in judging them on the lines I have laid down, I am satisfied that I have solved the problem.

(To be continued).

Birthday Influences during April.

And the Fate of every Child born during the Month.

1. FRIDAY. (Ruled by Venus). ♀ in ♏, Δ ♏, * ♀. A favourable birthday, gain through elders, new friends, females, and in social matters. A child born on this day will be careful, serious and conscientious, will gain through elders and in employment.

2. SATURDAY. (Ruled by Saturn). ♀ in ♏, □ ♏, □ ♏, * ♂. A changeable year, new work and undertakings, but danger of losses through mistakes, theft and law. A child born on this day will be energetic, active, popular and enterprising, but should always avoid litigation, and be careful in signing papers.

3. SUNDAY. (Ruled by Sol). ♀ in ♏, □ ☉, □ ♏, ☉ ♀. A most unpleasant year, losses, indisposition, unfavourable changes, and many unforeseen troubles and annoyances. A child born on this day will blunder through life, always making mistakes, and never profiting by the experience gained. Will have a most troublesome existence.

4. MONDAY. (Ruled by Luna). ♀ in ♏, ☾ ♀. An evil anniversary, danger of accidents, unforeseen changes and many difficulties. A child born on this day will be erratic, changeable, abrupt and irritable, hasty in temper, and will often be involved in troubles and disputes with others.

5. TUESDAY. (Ruled by Mars). ♀ in ♏, * ☉, Δ ♏, Δ ♂, * ♀. A successful year, improvement of position, social and financial gain, new work and undertakings, changes and journeys, benefits through superiors and in employment. A child born on this day will be clever, intelligent, active and energetic, will rise in life to a better position than that of birth, and gain much popularity and favour from superiors.

6. WEDNESDAY. (Ruled by Mercury.) ♀ in ♏, * ♏, ☾ ♀. A variable and changeable year, some little benefits, and success in dealing with the opposite sex. A child born on this day will be artistic and elegant, but will suffer much through false reports, treachery and attacks from others.

7. THURSDAY. (Ruled by Jupiter). ♀ in ♏, Δ ♀, □ ♂. A changeable year, some benefits, gain in employment, but danger of plots, accidents, indisposition and disputes with others. A child born on this day will be clever and popular, but very rash and hasty, also liable to suffer much at the hands of others.

8. FRIDAY. (Ruled by Venus). ♀ in ♏, * ♀. A favourable year, improvement of position, gain in employment, social and financial benefits. A child born on this day will be clever, intelligent, popular, original and intuitive, will rise in life, and be generally respected by all.

9. SATURDAY. (Ruled by Saturn). ♀ in ♏, ☉, □ ♀, ☉ ♀, * ♂. A variable year, some gains, losses through litigation, but changes, improvement

in affairs, slight trouble through plots and schemes. A child born on this day will be extravagant, impressionable and whimsical, but energetic and active, and should make a way in the world.

10. SUNDAY. (Ruled by Sol). ♀ in ♏. A changeable year, some benefits and success from a social standpoint, but danger of indisposition, bereavement, and many troubles. A child born on this day will have a chequered career, will be clever, inclined to be rash and impetuous, and will suffer much through ill-health and environmental conditions.

11. MONDAY. (Ruled by Luna). ♀ in ♏. A successful year, social and financial benefits, some popularity. A good year for marriage. A child born on this day will be artistic and musical, popular with the opposite sex, and if a female will marry well.

12. TUESDAY. (Ruled by Mars). ♀ in ♏. A changeable year, many little alterations in affairs, some travel, but nothing of an important nature. A child born on this day will be original and inventive, will have a rather uneventful life, and not make much headway.

13. WEDNESDAY. (Ruled by Mercury). ♀ in ♏. An unfortunate year, danger of accidents, disputes and litigation, some slight benefits through friends, but many disappointments. A child born on this day will be rash and hasty, often involved in serious trouble, will have many disappointments in dealing with the other sex, and will have a more or less unfortunate career. Friends will help considerably.

14. THURSDAY. (Ruled by Jupiter). ♀ in ♏. A successful year, improvement in position, gain in employment, changes and alterations in affairs, and benefits through employers and elderly people. A child born on this day will be clever, steady, trustworthy and popular, will rise in life, and be very successful in whatever he undertakes.

15. FRIDAY. (Ruled by Venus). ♀ in ♏, ☾ ♀, □ ♏, Δ ♀. A variable year, some losses, danger of disputes, plots and underhand actions, but gain through pleasure, company and opposite sex. A child born on this day will be extravagant, whimsical and unreliable, will gain through the opposite sex, and by the help of friends.

16. SATURDAY. (Ruled by Saturn). ♀ in ♏, □ ☉, ☉ ♀, □ ♏. An evil anniversary, many serious troubles and disasters, loss of position, friends, and danger of accidents and bereavement. A child born on this day will have a terrible struggle through life, be rash, impetuous, and often involved in trouble. He will come to a very unsuccessful end.

17. SUNDAY. (Ruled by Sol). ♀ in ♏, * ♏, □ ♀. Another evil anniversary, danger of indisposition, loss of position, bereavement and family troubles, some little benefits through friends. A

child born on this day will be ambitious, desirous of rising to a good position, will benefit through friends, but will never see the realisation of his hopes and wishes.

18. MONDAY. (Ruled by Luna). ♀ in ♉, Δ ♀, * ♂. A fairly successful year, changes, new enterprises, gain through elders, and some improvement in affairs. A child born on this day will be energetic, steady and trustworthy, and will rise in life while he remains in employment.

19. TUESDAY. (Ruled by Mars). ♀ in ♊, Δ ☉. A good year with some benefits in employment, changes and gain through superiors. A child born on this day will be clever and generally successful in life, but should remain in employ.

20. WEDNESDAY. (Ruled by Mercury): ♀ in ♋, * ♀, ♂ ♀, Δ ☿. An unfavourable year, some changes and benefits in work, but danger of indisposition, disappointments, losses, and many troubles and trials. A child born on this day will be clever and intelligent, but wasteful and careless, will benefit in employ, but should always act discreetly in dealings with the opposite sex.

21. THURSDAY. (Ruled by Jupiter). ♀ in ♌, Δ ♀, ☐ ♂. A changeable year, some journeys, gain through the opposite sex, but danger of disputes, accidents and feverish complaints. A child born on this day will be rash and hasty, original and inventive, and very popular with the opposite sex.

22. FRIDAY. (Ruled by Venus.) ♀ in ♍, ♂ ♀. A very successful year, social and financial gains, improvement in affairs, and a rise in life. A child born on this day will be refined, good-natured, popular and esteemed, very kind and compassionate, and will have a very successful career in life.

23. SATURDAY. (Ruled by Saturn). ♀ in ♎, ☐ ♀, ☐ ♀, Δ ♂. Many changes and reversals in affairs, some new works and enterprises, gain through the opposite sex. A child born on this day will be quick, energetic and active, will be popular, but subject to many sudden reversals of fortune.

24. SUNDAY. (Ruled by Sol). ♀ in ♏, ♂ ☉, ♂ ♀. An evil anniversary, indisposition, family troubles and bereavement, and loss of position. A child born on this day will have a hard struggle in life, will be hampered in many ways through environmental and physical conditions.

25. MONDAY. (Ruled by Luna). ♀ in ♐, Δ ♀, Δ ♀. A more successful time as regards business or employment, gain through friends and in social matters. A child born on this day will be rather hasty and impetuous, but will gain through artistic affairs, and in employment.

26. TUESDAY. (Ruled by Mars). ♀ in ♑, * ♀, ♂ ♀. A worrying year, trouble through letters and papers, but some very favourable alterations and changes. A child born on this day will be sharp and sarcastic, inclined to take offence at trifles, and may bring much trouble upon himself thereby. He will, however, be very clever and original.

27. WEDNESDAY. (Ruled by Mercury). ♀ in ♒, * ♀. An unsettled year, many little changes and variations of fortune, but gain through friends, and

some slight improvement of position. A child born on this day will be restless and erratic, very unreliable, will do best in employment, and through the help of friends.

28. THURSDAY. (Ruled by Jupiter.) ♀ in ♓, ☐ ♀. An unfortunate year, many troubles and trials, danger of accidents, disputes and disappointments. A child born on this day will be rash and hot tempered, often in trouble through the other sex, and should always remain in employment. Will not be very successful in life.

29. FRIDAY. (Ruled by Venus). ♀ in ♉, Δ ♀, ☐ ♀, ♂ ♂. An unpleasant anniversary, danger of financial losses, disputes and quarrels with others. Some help through elders. A child born on this day will have to be careful in financial affairs to avoid litigation, and should always keep an inferior position and not attempt the impossible.

30. SATURDAY. (Ruled by Saturn). ♀ in ♊, Δ ☉, ♂ ♀. An unsettled year, some benefits through employment, but danger of plots and treachery. A child born on this day will be impressionable and wayward, should always remain in employ and be careful of giving offence to others.

Book Review.

WITH THE ADEPTS: An adventure among the Rosicrucians. By Franz Hartmann, M.D. Cloth, gilt, gilt tops, 186 pages, 2s. 9d. W. FOULSHAM & Co., 4, Pilgrim Street, Ludgate Hill, E.C.

The Author's name is so well known in connection with works of an occult nature as to be a synonym for all that goes to make a book fascinating and instructive, and although in the present instance Dr. Hartmann claims no more than that he has gathered and interpreted the notes from which this strange psychic experience is written, we yet can easily recognise all those distinguishing marks of authorship that has already made his occult writings so deservedly popular. In regard to this particular narrative we can only say that nothing of greater value has been given out from privileged sources for a very long time, and we have no doubt that our readers will make haste to secure a copy of this truly remarkable book.

POST as SECRETARY or LIBRARIAN required by a civilian's widow interested in astrology. Rising sign ♈, ♀ in ♏, ☿ in ♑.—Mrs. Norfolk, 94 Chestnut Avenue, Whipp's Cross, Essex.

W. H. EDWARDS, The Clairvoyant Spirit Healer

May be consulted on all matters of difficulty by correspondence, fee 5/-.

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6, WYNELL ROAD, FOREST HILL, S.E.

The Life of Cornelius Agrippa.

By WILLIAM GODWIN.

(Continued from last month).

Paulus Jovius relates that Agrippa always kept a devil attendant upon him, who accompanied him in all his travels in the shape of a black dog. When he lay on his death-bed, he was earnestly exhorted to repent of his sins. Being in consequence struck with a deep contrition, he took hold of the dog, and removed from him a collar studded with nails, which formed a necromantic inscription, at the same time saying to him, "Begone, wretched animal, which hast been the cause of my entire destruction!" It is added, that the dog immediately ran away, and plunged itself in the river Soane, after which it was seen no more. It is further related of Agrippa, as of many other magicians, that he was in the habit, when he regaled himself at an inn, of paying his bill in counterfeit money, which at the time of payment appeared of sterling value, but in a few days after became pieces of horn and worthless shells.

But the most extraordinary story of Agrippa is told by Delrio, and is as follows: Agrippa had occasion one time to be absent for a few days from his residence at Louvain. During his absence he entrusted his wife with the key of his Museum, but with an earnest injunction that no one on any account should be allowed to enter. Agrippa happened at that time to have a boarder in his house, a young fellow of insatiable curiosity, who would never give over importuning his hostess, till at length he obtained from her the forbidden key. The first thing in the Museum that attracted his attention was a book of spells and incantations. He spread this book upon a desk, and, thinking no harm, began to read aloud. He had not long continued this occupation, when a knock was heard at the door of the chamber. The youth took no notice, but continued reading. Presently followed a second knock, which somewhat alarmed the reader. The space of a minute having lapsed, and no

answer made, the door was opened, and a demon entered. "For what purpose am I called?" said the stranger sternly. "What is it you demand to have done?" The youth was seized with the greatest alarm, and struck speechless. The demon advanced towards him, seized him by the throat, and strangled him, indignant that his presence should thus be invoked from pure thoughtlessness and presumption.

At the expected time Agrippa came home, and to his great surprise found a number of devils capering and playing strange antics about, and upon the roof of his house. By his art he caused them to desist from their sport, and with authority demanded what was the cause of this novel appearance. The chief of them answered. He told how they had been invoked and insulted, and what revenge they had taken. Agrippa became exceedingly alarmed for the consequences to himself of this unfortunate adventure. He ordered the demon without loss of time to reanimate the body of his victim, then to go forth, and walk the boarder three or four times up and down the market place in the sight of the people. The infernal spirit did as he was ordered, showed the student publicly alive, and having done this suffered the body to fall down, the marks of conscious existence being plainly no more. For a time it was thought that the student had been killed by a sudden attack of disease. But presently after the marks of strangulation were plainly discerned, and the truth came out. Agrippa was then obliged suddenly to withdraw himself and to take up his residence in a distant province.

Without believing, however, any of the tales of the magic practices of Cornelius Agrippa, and even perhaps without supposing that he seriously pretended to such arts, we are here presented with a striking picture of the temper and credulity of the times in which he lived. We plainly see from the contemporary evidence of Wierus, that such

things were believed of him by his neighbours; and at that period it was sufficiently common for any man of deep study, of recluse habits, and a certain sententious and magisterial air to undergo these imputations. It is more than probable that Agrippa was willing by a general silence and mystery to give encouragement to the wonder of the vulgar mind. He was flattered by the terror and awe which his appearance inspired. He did not wish to come down to the ordinary

level. And if to this we add his pursuits of alchemy and astrology, with the formidable and various apparatus supposed to be required in these pursuits, we shall no longer wonder at the results which followed. He loved to wander on the brink of danger, and was contented to take his chance of being molested, rather than not possess that ascendancy over the ordinary race of mankind which was evidently gratifying to his vanity.

Life, Death and Hereafter.

THE MYSTERIES OF BEING.

CHAPTER VII.

DEATH.

There is no death,
What seems so is transition.
This life of mortal breath
Is but the journey to that land Elysian
Whose portals we call death.

There never was a truer remark uttered than that contained in the lines of the poet above quoted. There is no death! Throughout the wide expanse of earth and sky; between the broad stretch of land from pole to pole; through the myriad miles of stellar space, there is no such thing as death—death in the ordinary, literal, accepted sense of the word.

If we are to understand death as meaning absolute annihilation—a total distinction—a complete irremediable end, then we commit a grave error and one which from many points of view is unpardonable.

If, however, we accept the term as meaning a change of state—a transition—then we are viewing the subject from a far higher and more rational aspect and one which opens out to our gaze many glorious possibilities.

For if death be but a total annihilation, how can there be a hereafter if death is to be assumed as the final end of all things? What a senseless jest the whole of the Creation must be. While on the other hand if we accept it as a change of state, then it at

once follows as a logical sequence that there must be some other set of conditions into which we shall pass after death. What aspect of the question does science give? To put it in as simple a manner as possible, science argues that death is merely a change of state—a transition. Death is the parting asunder of spirit and body. "The spirit returns to the God that gave it." The vital flame returns to the great central flame, it does not die, it merely changes its state. And what of the body, that poor inanimate lump of clay, over which soul-blind mortals weep and wail, as though it were the real person to whom they were so attached. After the body has been consigned to the grave, it decays, or rather it disintegrates. The chemical atoms are re-absorbed back into their native element. There is again only a change of state, there is no annihilation. Thus we find that the mere literal idea of death as annihilation is opposed to science as well as to a logical common-sense teaching.

Again, in the world of nature what do we find? Take a tree for example. In the spring time it puts on leaves, flowers, and during the summer it stands in all the full prime of its verdant beauty. In the autumn it begins to cast off its verdure and remains during the winter lifeless, leafless, a mere hulk. But that winter is a period of change, changes are going on within the tree, because it has cast off its verdure it is not dead. Just

so it is with us. We grow up from childhood to youth; in the spring time of life we blossom forth into the world, in the summer of life we stand forth before the world either in business or profession, in the autumn of life we retire from active work, our senses fade, our powers of action wither, and then comes what we call "death"—a period of transition—a gentle sleep between this life and that which is to come. It may be another life; it may be another set of conditions through which we must develop, or it may be the so-called "Hereafter," but to suppose that what we term death is placed before us as a final end of all things, is both illogical and irrational.

Yet at the same time we must not forget how terrible and how solemn is that time which comes to all men once, that moment when soul and body pass asunder, when the vital spirit leaves the mask of flesh in which it has sojourned for a period of time, and returns or is re-absorbed in the great central flame, that moment we call death.

But people view it in the wrong light. Instead of weeping and wailing, of crying out against that so-called terrible fate which parts us from our loved ones, we should be glad and rejoice that they are free, freed from the world of misery and wretchedness. Death is but the door to a brighter existence. Here again we erring mortals are to blame. And why? Because of our ignorance, our materiality, our persistence in mistaking the real for the unreal, and our obstinacy in clinging to the earth. My dear readers and those whose loved ones have gone before, is that poor lump of mortal flesh the real being that you once loved, that mysterious collection of chemical atoms formed in the shape of a human body, that living reality whom you once thought so much of? I think not. Surely that object of your devotion was more than "a stalking machine, a speaking head without a soul in it." Man is not a physical body but an immortal spiritual being, who for the purposes of development is encased in a physical body. This physical body, however, is not the real man, and at death merely disintegrates and is re-absorbed into the chemical elements of which it is con-

stituted. But the spiritual being never dies, it is immortal, imperishable, and at death escapes from the bondage of the physical form and is for the time being re-absorbed into the great central flame or spirit.

There are many things which arise from this subject of Death, and these I shall deal with in subsequent chapters, as in dealing with the Hereafter I shall continually have to bring in about death and the passage of the soul from this life to the next.

I want to introduce to my readers an extract from an old poem which appeared some years ago in one of the spiritualist weekly papers, touching on the subject of death. The poem is called "The Days of Padua the Wise," and the extract is Padua's advice to his daughter Nunee.

Light of mine aged eyes! Why seek to know
The things which none can comprehend?
Why dream about the end of things, when we
Are knowledgeless about the time when all began
To move in unison around the universal guides
Of life's illimitable sea?
We know no end! We are eternal and shall never
die.
E'en when the frigid earth and shattered sun destroy
The space-marks of the universal plane,
With newer earths and warmer suns, we still shall be
Part of the moving force of life's eternal sea.
Daughter of mine! Life's lesson will be taught
Where hated filth manures the desert track,
And rice-clad fields appear where barrenness was seen.
Behold! Life's meanest things produce its greatest
joys.
And wisdom from the hope of sucklings flow;
And yet men seek to fly through air to learn the
things of earth.
Daughter of mine! Bend not to thoughts of death,
Rise o'er the terror of each preacher's creed.
There is no death!
As none can see the end of space, then none can
fathom life.
List not to stories of the gods from men who claim
to know
More than thy thoughts can drag from mind of living
thing.
We live! And we shall live throughout the vast
eternities!
The lies of men are framed by enemies of truth,
And wordlings bow to paper creeds, and arguments
of gold.
But thou, my daughter! Rise and live as I have done,
Fearless of all which tyrannies can plan
In opposition to the creed of life.
The right to think, to love, to toil, to dream,
Belongs to all who live.
Do these things well, and all shall be as well with
thee,
Thou fairest of thy race! Light of mine aged eyes!

(To be continued).

OLD MOORE'S Monthly Messenger

A forecast of the World's Fate and Fortune.

No. 8. VOL. III.]

MAY, 1910.

[TWO PENCE.]

Old Moore's Monthly Outlook.

Special Notice.

All back issues from October, 1907, except September, 1908, and January, 1909, can be obtained through any newsagent for 2d., or will be posted to any address for 3d. Any six numbers of back issues will be posted for 1/-, post paid. Each number contains all the Birthday Influences, Fate and Fortune of children born during the month. Parents of children under two years and eight months old should get a copy of the Birth month.

The New Moon.

The New Moon of the 9th takes place just before six in the morning, and falls in the twelfth house, in evil aspect to Venus, Mars and Jupiter. Mercury is rising in Gemini in trine with Jupiter and sextile with Venus, but Mars holds the second house in Cancer in square to both Venus and Jupiter. There will be a great deal of restlessness among the people, much excitement in London and the West of England, a large increase in literary publications, and a greater desire on the part of the people generally for reading and information. The financial condition of the country is in a terrible condition, for Mars in the second is heavily afflicted. There will be an increase of

taxation, extraordinary expenditure, and much extravagance and waste of public money. Unsettlement and agitation occurs in postal and railway circles. Some educational changes are shown. Theatres and music halls will not have a prosperous time. Gastric disorders will be prevalent. Foreign affairs will still be in an unsettled condition, and dealings with other Powers will have to be discreetly performed. Much mortality will occur among elderly people, Uranus in the ninth is evil for shipping affairs, and disasters on vessels will be frequent. The affliction of Jupiter, ruler of the eleventh, with Venus afflicted in that house, augurs evil for the existing Government, and many troubles are shown in the Cabinet. Resignations and disagreements will not be unlikely. The affliction of the twelfth house denotes much crime and burglary. The question of prison life may receive a searching enquiry.

United States.

At Washington Aquarius rises and the lunation falls in the third house, Saturn being near the cusp of the same house, denoting serious railway accidents in the Eastern States. Venus in the second is bad for financial affairs, and panics on 'Change are shown. Mars on the cusp of the sixth is evil for the public health, gastric

troubles being prevalent. Accidents on warships are also shown. At San Francisco Jupiter culminates, and Venus occupies the fourth house. Some honours to notable people are shown, and some probability of financial scandals. In the Central States, about 84 W., the lunation, which is an eclipse of the Sun, falls on the Nadir, a warning against serious earthquakes.

China and Japan.

At Pekin Mercury culminates, denoting changes in the ruling powers and some discoveries. Jupiter in the second will benefit trade, but scandals in connection with financial affairs will be unearthed. At Tokio, Mars flames fiercely in the tenth house and is much afflicted, a warning to the Mikado to be careful in his dealings with other Powers and to avoid war. He should also take especial care of his health and person.

India.

At Calcutta the luminaries are nearly culminating, pointing to troubles and alterations regarding the governing of the country. The Viceroy should act with discretion and should safeguard his person. Sedition will still be rampant. At Bombay Saturn is nearly culminating, denoting serious troubles in the Western Provinces. Some notable officials are in danger of disgrace.

Australia.

At Melbourne Jupiter rises and Mars culminates. Fires are threatened in the city, financial panics, and bank smashes. Some scandals are threatened. It will have a very important effect on Australia and Tasmania, for it is practically a total eclipse at Melbourne and fully total at Hobart Town. The eclipse falls on the cusp of the eighth house at Melbourne, a sign of many deaths among notable people, state dignitaries, judges and magistrate, also among ladies of title and position. Railways, postal affairs and literature will make great progress during the rule of this eclipse, but it is not unlikely that a crisis will arise in the history of the Commonwealth before

many months. The question of the Imperial Navy will be raised, and probably large sums will be devoted to this object. Venus in the seventh afflicted denotes much trouble in marriage matters, divorces, and some alterations of the marriage laws may be made.

South Africa.

At Capetown the eclipse is rising, denoting many changes in affairs of the country. Trade will improve, and the financial condition of the country will be better. At Pretoria, Mercury is in the ascendant, showing increase of trade and better times generally for the Transvaal. Mars in the second is bad for the exchequer, showing heavy expenditure and increase of taxation.

Europe.

At Petersburg, Neptune rising, pointing to an increase of Nihilism and agitation among the people. Much crime will be prevalent. Foreign affairs will cause much trouble. At Berlin Mars is in the ascendant, denoting much unrest and excitement among the people. Rioting will occur. Constantinople will suffer, for Mars is almost rising at this eclipse, hence the people will be riotously inclined and outrages and incendiarism will occur.

Jamaica.

At Kingston the eclipse is not far from the cusp of the fourth house, and earth tremors may be expected. The financial condition of the Island will not be good, and expenses will run high. Crimes against women and children will occur.

Special Prediction.

The eclipse falls in an earthquake sign, and seismic troubles are denoted in 96 E. and 84 W., also in countries ruled by Taurus and Scorpio. Persia, Asia Minor and the Grecian Archipelago will feel the effects of this eclipse. Saturn culminates in 77 E., denoting disgrace to noted men in India. Mars is on the meridian in 145 E., pointing to storms in the Eastern seas. Saturn is on the Nadir, in 103 W., a warning against earthquakes in Mexico. Mars is in the

same position in 35 W. in the vicinity of Bahia and Pernambuco, a warning to the authorities in those cities to beware of fires.

Stock Exchange.

We propose to omit this in future, as money speculation has so much to do with the personal horoscope. We have so many letters asking questions that it has become a

tax on the Editor's time. In the Daily Guide (p. 144) with the use of "Raphael's Ephemeris" (price 7d., post free, or 6d. from a bookseller), the student will know the best times to deal, and the financier has all the financial papers for his groundwork. Those who have not had their horoscopes cast should get "Raphael's Guide," 2/6, or have it done by some good Astrologer. Several competent ones advertise in our pages.

Old Moore's Table Talks on the Stars.

VIII.—SHOOTING STARS.

THERE is no doubt that all my readers have seen a shooting star, but it is probable that many of them have never gazed upon one of those interesting phenomena commonly known as a meteor.

No attempt can be made to tell in figures the myriads in which shooting stars swarm in space. They are of varied dimensions, some of them being many tons in weight, while others are not larger than pebbles. With the latter we will not concern ourselves, but turn our attention to meteors proper.

Like all bodies within our solar system, meteors revolve round the Sun, and frequently their orbits cross that of the earth. Consequently it may happen that a meteor whilst on its journey will cross the orbit of the earth just at the point where the earth may be. Moving at a rapid rate it encounters the outer layer of the atmosphere, and the friction of the air warms its surface. Gradually it becomes red hot, then white, and finally bursts out into a mass of brilliant light and evaporates into vapour. Thus we get what we occasionally see—a brilliant meteor, or what they are sometimes termed, fire balls.

On November 6th, 1869, an instance of this took place, the meteor becoming visible in Somersetshire, vanishing into the sea near St. Ives, in Cornwall. The whole length of its course was mapped out, and it

was found to be about 170 miles in length; and as the duration of the appearance of the meteor was only five seconds, it was travelling at the rate of 34 miles a second, or nearly 2,000 miles an hour. A remarkable feature of this meteor was that a luminous streak was left in the sky for nearly five minutes after it had actually disappeared.

Every now and again the inhabitants of the earth are treated to a magnificent display of meteors, and this has led astronomers to suppose that there exists a shoal of meteors which revolve round the Sun in a very elliptical orbit, and that about once in 33 years, the earth passes right through this shoal, and then occurs what are known as meteoric showers.

On November 13th and 14th, 1866, one of these showers took place, and although another should have occurred in November, 1899, it did not take place, thus leading astronomers to suppose that some alteration had taken place in the orbit of the shoal of meteors.

In the Natural History Museum at South Kensington there is a superb collection of meteorites. They have been collected from all parts of the world, and vary in size from a pin's head to vast masses weighing many hundreds of pounds. Some of these have fallen in the daytime, like the Rowton siderite, which fell in Shropshire on the afternoon of April 20th, 1876.

Daily Guide for Business and Pleasure

MAY, 1910.

1	27 ♄ 27	<i>Sunday.</i> Attend to correspondence but safeguard health.
2	10 ♀ 26	Act discreetly all day. Avoid superiors.
3	23 ♀ 49	A quiet day. Deal with elders in the p.m.
4	7 ♄ 38	A changeable day. Deal with superiors in the p.m.
5	21 ♀ 53	Travel and visit friends in the afternoon.
6	6 ♀ 31	Attend to correspondence a.m. Deal with superiors in p.m.
7	21 ♀ 29	An evil day. Avoid pleasure.
8	6 ♄ 37	<i>Sunday.</i> Travel and visit friends. A day for contemplation.
9	21 ♀ 48	Ask favours in the a.m. Travel after noon.
10	6 ♀ 51	A doubtful and perplexing day. Act discreetly.
11	21 ♀ 39	A quiet day. Avoid disputes and superiors.
12	6 ♄ 4	A very evil day for all purposes generally.
13	20 ♀ 4	Ask favours and deal with superiors in afternoon. Evil rest of day.
14	3 ♄ 37	Attend only to correspondence and business affairs.
15	16 ♀ 45	<i>Sunday.</i> A quiet day. Do nothing important.
16	29 ♀ 30	Travel, change, deal with elders and superiors after noon.
17	11 ♄ 56	Mixed influences prevail; act with discretion.
18	24 ♀ 6	A splendid day for travel, changes, new work, and all advanced ideals.
19	6 ♀ 6	Deal with lawyers, business men and superiors before 9 p.m.
20	17 ♀ 58	A very evil and unpleasant day. Act discreetly.
21	29 ♀ 47	Another evil day. Safeguard the health.
22	11 ♄ 35	<i>Sunday.</i> Travel and visit friends.
23	23 ♀ 25	Travel and change. Avoid disputes.
24	5 ♄ 20	An evil day for all purposes. Make no changes.
25	17 ♀ 22	Travel, attend to business and visit friends.
26	29 ♀ 31	A splendid day for new ventures, dealing with elders.
27	11 ♄ 52	Avoid accidents, treachery and disputes.
28	24 ♀ 25	An unpleasant day. Act discreetly. <i>Sunday.</i> Travel, attend to correspondence, visit friends.
29	7 ♀ 13	An evil day for all purposes until evening.
30	20 ♀ 17	An unfortunate day. Attend only to ordinary duties.
31	3 ♄ 39	

Astronomical Phenomena

FOR MAY, 1910.

Moon's Phases.

Last Quarter,	2nd	...	1h. 30m. aft.
New Moon,	9th	...	5h. 33m. morn.
First Quarter,	16th	...	2h. 13m. morn.
Full Moon,	24th	...	5h. 39m. morn.
Last Quarter,	31st	...	10h. 24m. aft.

Planetary Postions.

- ☉. The SUN is in the sign Taurus, enters Gemini on 21st, 11.30 p.m.
- ☿. MERCURY is in Gemini all the month, well placed for observation after sunset first week. Stationary on 15th, and ☿ ☉ on 25th.
- ♀. VENUS is a morning star all the month; enters Aries on 7th.
- ♂. MARS is an evening star all the month, enters Cancer on 1st, in conjunction with Neptune on 30th.
- ♃. JUPITER is an evening star in Libra all the month; well placed for observation.
- ♄. SATURN is in Aries all the month; enters Taurus on 17th.
- ♅. URANUS is in Capricorn all the month.
- ♆. NEPTUNE is in Cancer all the month.
- D. The following table gives the Moon's position at noon on each day.

Aries	...	6, 7	Libra	19, 20, 21
Taurus	...	8, 9	Scorpio	...
Gemini	...	10, 11	Sagittarius	24, 25, 26
Cancer	...	12, 13	Capricorn	1, 27, 28
Leo	...	14, 15, 16	Aquarius	2, 3, 29, 30
Virgo	...	17, 18	Pisces	: 4, 5, 31

The Weather.

The month opens with fine weather, changeable after 2nd, windy about 8th, then fine and warm to 12th, heat and rain 14th, variable for a few days. Changeable with lower temperature 22nd, unsettled with rain to 25th, fine and warm end of month.

Horoscopes of Notable People.

GUSTAV V., KING OF SWEDEN.

BY the kindness of a Finnish student of astrology we are enabled to present to our readers the horoscope of Gustav V., King of Sweden, who was born at Drottninghold, near Stockholm, at 10.3 a.m. on June 16th, 1858, when the planets were placed as in the adjoining figure. The Moon rises in the sign Virgo, applying to the squares of Uranus, Mercury, and Jupiter, elevated in the 10th house. Venus and Saturn are conjoined in the 11th house, Neptune occupies the cusp of the eighth house, and Mars the third house, while the Sun is elevated in the 10th in square to Neptune.

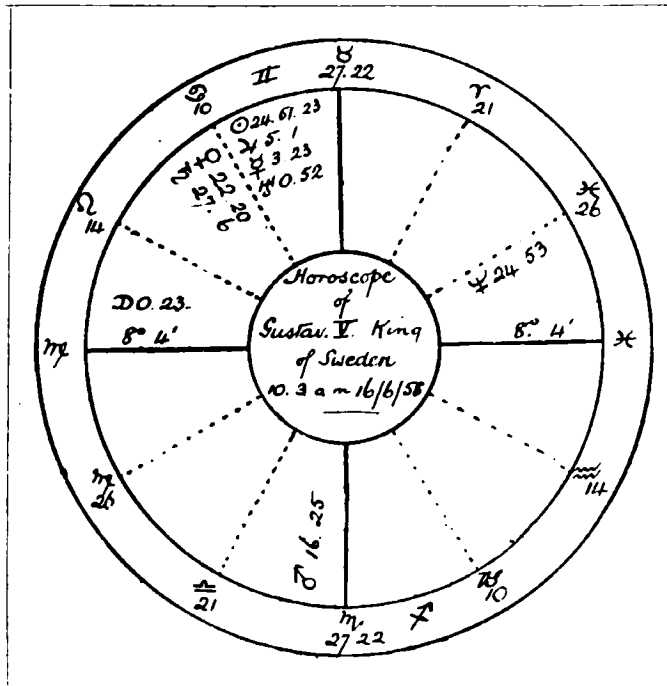
In spite of the cross aspects, one can see that this is the horoscope of a philosophical and progressive monarch, one who is keenly alive to the educational and intellectual advancement of his people, and who, without a doubt, has some faith or interest in the higher and more abstruse science, even of the occult and mystical. He is practical in ways and means, industrious and diplomatic, keen and acute in all things. Mercury elevated above the Moon and disposing of that luminary gives an excellent mind—prudent, clever, sensible, capable of great learning, logical, expert, studious of nature, of good genius, adapted

to sciences and mysteries. Mercury connected with Jupiter will make him acute, temperate, well disposed, able in government, skilful in counsel, beneficent, and philosophical. The nervous system and intestinal organs are the weakest parts, and disorders arising therefrom are likely to cause much trouble. The physique is not of the very strongest, and the affliction of the Sun

by Neptune predisposes to affections of the lungs and eyes. He should always be on guard against treachery from those in high positions around him, and to be very careful what trust he places in his friends and supporters.

The influences which are operating during the coming years are, on the whole, very satisfactory, for al-

though the Sun applies to a square of Mars, it is in sextile with Jupiter, and in 1912 the Moon reaches the conjunction of the Sun, sextile Jupiter, and squared Mars. A dispute with a neighbouring power seems imminent at this time. Some gain is shown in the autumn of this year, but troubles with his ministers is indicated in the early days of next year. His country will make some considerable strides during 1911, and he will gain in power and prestige. Space prevents further comment at present.



How to Judge a Horoscope.

A SERIES OF SPECIAL LESSONS IN ASTROLOGY. By E. H. BAILEY.

CHAPTER IX.

TEMPERAMENT AND PHYSICAL CONDITIONS.

In dealing with this section I shall have to somewhat disappoint my readers, because the information contained under the headings of Sections 1 and 2, viz., Form of Body and Temperament, is almost entirely new and original; that to embody it in these chapters would more than take up the amount of available space allowed. The matter, however, is in manuscript, and will be published in book form at a later date.

I can, however, give here some of the main points for study.

FORM OF BODY.—Section I.

The rising sign describes the form and figure of the body, shape, and general physique.

The decanate modifies the general appearance, sometimes in shape and features. A rising planet adds certain well-defined features.

The position of the significator increases or decreases the height, defines the colour of features, hair, eyes, etc.

If the rising planet or significator have great latitude it will increase the bulk of the body.

TEMPERAMENT.—Section II.

The temperament is judged in a two-fold manner—from a physical standpoint and from a mental standpoint.

The physical temperament is denoted from the position of the planets in the elemental signs—fire, earth, air, water—and from this we get the four temperaments, bilious, nervous, sanguine, and lymphatic.

Combinations can occur from this, for if the planets be placed mostly in fiery and earthy signs, then we get the bilious, nervous temperament. Others arise in a similar manner.

The mental temperament is judged from the sign and decanate ascending. It must be explained here that the cardinal signs are mental, the fixed signs vital, and the common signs motive, and each sign is composed of three decanates, one mental, one vital, and one motive, according to the sign corresponding to the decanate.

The temperament is therefore judged from the sign—plus the decanate. If the first decanate of Aries rises then it is mental; if the second decanate, then it is mental-vital; if the third, then mental-motive. The fixed signs are vital, with a sub-influence of the decanate, the common signs motive, with the decanate sub-influence.

HEALTH.—Section III.

The sign rising governs the physical condition and a certain part of the body governed by the sign. (See Vol. II., page 4.) The aspects to the ascendant strengthen the body if good, and cause ailments if evil.

Section IV.

The Moon always governs the general health, and the position of this luminary and its aspects must always be considered.

CONSTITUTION.—Section V.

The Sun rules the constitution in all horoscopes, and special attention should be given to the position and aspects of this luminary. The constitution is stronger when the Sun is above the horizon than when it is below. All aspects of Mars increase the vital heat. Evil aspects of Saturn lower it. If the Sun is well aspected by Jupiter and the Moon the constitution is strong and the vitality is of the best.

DISEASE.—Section VI.

The sixth house plays an important part in diagnosing the various complaints which the flesh is heir to. Mars and Saturn herein predispose to continual ill-health, ailments

and disorders according to the nature of the planet and the sign in which they are placed. The more so if they afflict the luminaries or ascendant. Uranus and Mercury cause nervous disorders and ailments arising from mental strain, overwork. Jupiter and Venus in the sixth benefit the health unless afflicted. The positions and aspects of Mars and Saturn should be chiefly noted.

DEATH.—Section VII.

The position of the hyleg is to be first noted. The Sun is hyleg when in the ascendant—eleventh, tenth, ninth and seventh houses. The Moon is hyleg when in these same positions. When neither luminary is so placed then the ascending degree has the prerogative of hyleg.

For the rules governing the hyleg, readers are referred to "Ptolemy's Tetrabiblos," Lib. 3, Chapter XIII. We do not however at the present day regard the part of Fortune as ever being hyleg.

Mars and Saturn when in the eighth house usually act as anaretical planets, and if afflicting the hyleg produce death under evil directions. The terminal trigon (fourth, eighth, and twelfth houses) should always be considered in judging the nature of death.

Now in studying our example map in relation to this division of the horoscope, we have the following formulæ attaching to the several sections.

FORM OF BODY.—Section I.

Pisces rising, Cancer decanate, Saturn rising.

Jupiter significator in Sagittarius in the ninth house.

TEMPERAMENT.—Section II.

Four planets Fire, 2 Earth, 3 Water.

We get here a very peculiar blend of temperament, the bilious, nervous, lymphatic.

Second decanate of Pisces rising gives motive—mental temperament.

HEALTH.—Section III.

Pisces rising, Mars and Venus sesiquadrate ascendant, Neptune semi-square ascendant.

Section IV.

Moon in Taurus. Conjunction Neptune, Sextile Ascendant.

CONSTITUTION.—Section V.

Sun in Sagittarius, in square to, but elevated above Saturn, hence the affliction is weak. Sun conjunction and parallel Jupiter. This acts as a counteraction to the evil of Saturn.

DISEASE.—Section VI.

Uranus in Leo in the sixth house.

Saturn in Pisces, afflicting Sun.

Mars conjunction Venus in Scorpio, sesiquadrate Ascendant.

DEATH.—Section VII.

Sun hyleg, square Saturn, but elevated above. Sun conjunction and parallel Jupiter.

Mars conjunction, Venus in Scorpion on cusp of eighth.

In studying this division my readers are specially referred to my last series of articles ("An Astrological Guide to Health, Success, Happiness," in Vol. 2, especially Chapters II., III. and IV.

(To be Continued.)

Review.

TRAITE PRATIQUE DE MEDECINE ASTRALE ET DE THERAPEUTIQUE.—Dr. M. Duz, Paris.

We have received a copy of this work from the author, and must compliment him on his practical attempt to reduce the technicalities of medical science and astrology to a scientific basis. After dealing at some length with the zodiacal rulership of the body, the author discusses to some length the temperaments and constitutions, and the relation of the four cardinal elements thereto. The physiological and pathological action of the planets, with their chemical and therapeutic affinities, and a list of planets ruled by each is then dealt with, while a further chapter is devoted to diet. The erection of the figure is then taken in hand, but in this matter the author works by the Kaballistic method, and from that elaborates a very ingenious method of astro-diagnosis, which seems, in our opinion, far superior to the ordinary method of judgment from the orthodox figure set up for the exact moment of birth. Several illustrations of this method are given in a very simple and conclusive manner. The work is in French, and is one which all students of astrology versed in that language should procure, as it is one which places the subject of astro-medecine a long way in advance of any other book which has been written on the subject.

Life, Death and Hereafter.

THE MYSTERIES OF BEING.

CHAPTER VIII.

RE-INCARNATION.

THE object of my narrative would not be achieved without a few words on the subject of that most misunderstood and misrepresented theory of Re-incarnation, or as I chose to call it, Re-absorption.

The subject has been raised before in *THE MESSENGER*: many chapters have been written in various Higher Thought journals on this theory: much has been said but little has come to the surface. We hear a lot said about incarnate and discarnate beings and many other similar parrot cries, but the usual arguments made against Re-incarnation only go to show that its opponents have never really taken the trouble to understand what they argue against.

I made a plain statement on page 3, Vol. III. of *THE MESSENGER*, that I have proved Re-incarnation true in my own life, and the lives of many others, and I can also prove that it is one of the fundamental principles of nature.

First I have proved it to be true, because as an astrologer I hold to the statement made that a belief in Re-incarnation is necessary before one can grasp the real and true principles of astrology. Secondly, I have proved it to be true in my own life, but what I know and believe on this side of the question is not for mortal ears.

I fancy I can hear some of my readers saying: "Yes, that may be so; but how can we, not being so well versed in astrology, or able to prove from our own experiences the truth of this theory, believe in it?"

My dear readers, remember the old saying: "There are no buckets at the Well of Truth, he who desires to drink thereat must descend himself." And this is the answer I give to you.

Look around you! The Book of Nature lies open before you. The very principle of

Re-incarnation lies as an open page of that book that he who runs may read.

It is springtime. Look at that primrose. A year ago on the same root other primroses grew. This year's flowers are the same as last year's, the same shape, the same colour, the same fragrance, perhaps larger and stronger because the root is older, but the same vital essence that nourished last year's flowers invigorates this year's growth. Last year's flower died, and for many months no more flowers grew. Then after a lapse of time fresh ones adorned the old plant.

Of course it was not the same flower we know, and that is where the comparison lies.

The same vital essence which gave you life in your last incarnation is the same as that which gives you life in this. But you are not the same body.

It is not the body which re-incarnates. When the body dissolves into its primal elements it is done for, but the vital essence which has left it still lives on, and in time to come vitalises a new body.

The flower fades, the stalk withers, the vital essence of the plant is withdrawn, and in a short while nothing is to be seen of the place where once existed that exquisite beauty. But in time to come a new stalk arises from the plant, a flower grows, a new flower this time, yet the same shape, colouring and fragrance, perhaps stronger and more perfect, but still the same vital essence.

So it is with the re-incarnating entity. It is always the same soul, with its attendant mind, but with each life a different body.

Look again at that majestic oak, that pride of the ancestral glade. We see the working of re-incarnation in its very form. In the spring it puts forth its leaves, in the summer it stands forth in its full prime and glory, in the autumn its leaves fade and fall, and through the winter it stands merely as a hulk. Then again in the following spring it blossoms out once more.

Here once more we see the principle of

re-incarnation. The spring corresponds to birth, the summer to full-grown manhood, the autumn to old age and death. The winter corresponds to the period of sleep between this life and the next.

The vital essence is thrown out into these different forms, whether it be primrose, oak or man, and after a period which we call life, is re-absorbed back to the primal source. Then it is again thrown out, or re-incarnated in newer or grander forms, and over and over again this process takes place.

Leaving things of a terrestrial nature let us look at things celestial. The process of creation and re-absorption is going on around us if we only would open our eyes and see. All the planets composing this solar system were thrown out from the primal source; the moons of the earth and the other planets were created in like fashion. According to the latest discoveries of science Jupiter has now eight satellites where only a few years back it had but four. Whence came these others? The answer is found in the previous chapter (chapter III., page 55). They have been thrown out in a molten state from the body of the giant primary, and now revolve in orbits around it.

The process of re-absorption in each of these satellites is going on day by day. As soon as they commence to revolve around their primary the gradual process of cooling begins, in other words the internal fires are gradually but surely being re-absorbed, and in years to come nothing will be left of the once blazing mass but a dead world, nothing but a block of stone and metal, which day by day will slowly disintegrate and finally vanish.

And as it is with all worlds, planets and systems without end, so it is with us. As worlds are absorbed back into the great electric circle, so is the vital soul re-absorbed into the great World soul, to be thrown out or re-incarnated in more perfect forms.

But now comes that all-important question: If Re-incarnation be true, if we have actually lived before how is it we do not remember what has taken place in our previous existences?

A little reflection on the part of those who ask this would show them how utterly

illogical and inconsistent such question is. Can any of us remember all the little episodes which have taken place during this little span of our present life? Can we recall to mind what occurred on such a day or during such a week? If not, then how can we remember the events of lives hundreds and maybe thousands of years in the past, and especially when we consider that between each life there is a period of soul rest, lasting for many scores of years.

Again what we recall of our present life is not memory in the strict sense of the word. It is but recollection. It is but a faculty of our brains. Memory is that which belongs to the mind, a part of that immortal flame, the soul, and only through that, and that alone, can we pierce the gloom of myriads of ages and bring back what is of the past.

How is it possible for the great majority of human beings, who live purely mechanical existences, whose souls are to all intents and purposes dead, to remember the experiences which they have gone through in the past? As well expect a new born babe to understand Greek as expect an ordinary mortal's mind to bridge the gulf between this life and the last.

On the other hand, it is better for us that we should not remember the past, because the sudden realisation of what we might have won or the opportunities lost for ever would be too awful to contemplate; what greater torture could there be than to be compelled to remember, in suffering, joys and glorious opportunities gone for ever.

Listen to what one of our most gifted writers makes one of her characters say, and the words are typically illustrative of this point.

"... If I were certain that death was no more than a sleep, from which I should assuredly awaken to another phase of existence I know well enough what I would do... I would live a different life NOW. I would begin at once, so that when the new future dawned for me I might not be haunted or tortured by the remembrance of a misspent past! For if we are to believe in any everlasting things at all we cannot shut out the fatal everlastingness of memory! ... Never be able to FORGET! Never

to lose sight of one's own bygone wilful sins—this would be an immortal destiny too terrible to endure! For then inexorable retrospection would for ever show us where we had missed the way, and how we had failed to use the chances given us. Moreover, we might haply find ourselves surrounded by strange phantoms of our own creating, who would act anew the drama of

our obstinate past follies, perplexing us thereby into an anguish greater than mortal fancy can depict. Thus, if we indeed possessed the positive foreknowledge of the eternal regeneration of our lives, it would be well to free them from all hindrance to perfection here—here, while we are still conscious of time and opportunity."

(To be continued.)

Birthday Influences during May.

And the Fate of every Child born during the Month.

NOTE.—All back numbers from October 1907, except September 1908 and January 1909, can be supplied 3d. each post free, giving each month's Birthday Influences.

1. SUNDAY. (Ruled by Sol). ♃ in ♊, ♄ ♋, ♀ ♌, ♄ ♍. An evil year, danger of indisposition, bereavement, losses, disputes and accidents. Some changes toward the end. A child born on this day will be clever and intelligent, but rash and hasty, and often involved in many troubles.

2. MONDAY. (Ruled by Luna). ♃ in ♋, ♀ ♌, ♄ ♍. A changeable and variable year, some benefits in employ, but danger of indisposition, losses and trouble through superiors. Sudden and unexpected troubles are likely. A child born on this day will be rash and impetuous, clever and rather popular, but will always have a struggle in life, but may gain through friends.

3. TUESDAY. (Ruled by Mars). ♃ in ♋, ♄ ♌, ♄ ♍. A quiet year generally, some new responsibilities, and slight improvement in affairs. A child born on this day will be steady, trustworthy and upright, and will gain through elders.

4. WEDNESDAY. (Ruled by Mercury). ♃ in ♋, ♄ ♌, ♄ ♍, ♄ ♎. A more or less successful year, changes, improvement in affairs, gain in employment and through superiors. A child born on this day will be popular, esteemed, clever and proficient, active and energetic, and should rise in life.

5. THURSDAY. (Ruled by Jupiter). ♃ in ♋, ♄ ♌, ♄ ♍, ♄ ♎. A successful year, changes, popularity, financial and social success, good for marriage and engagement. A child born on this day will be clever, original and inventive, artistic and popular, and will gain through marriage and the opposite sex.

6. FRIDAY. (Ruled by Venus). ♃ in ♋, ♄ ♌, ♄ ♍, ♄ ♎. A contrary sort of year, danger of accidents, disputes and litigation, financial losses, but social gains, improvement of position, and many benefits and success. A child born on this day will be rash and impetuous, a spendthrift, but will be

popular and respected, and should gain through friends and superiors.

7. SATURDAY. (Ruled by Saturn). ♃ in ♋, ♄ ♌, ♄ ♍, ♄ ♎. An evil year, indisposition, bereavement, and many troubles and trials. A child born on this day will be clever, and of good judgment, but health and environmental conditions will be a drawback to success.

8. SUNDAY. (Ruled by Sol). ♃ in ♋, ♄ ♌, ♄ ♍. Some unexpected success is shown during this year, changes, and important developments. A child born on this day will be energetic, enterprising, active and successful, will come in touch with advanced people and gain much benefit thereby.

9. MONDAY. (Ruled by Luna). ♃ in ♋, ♄ ♌, ♄ ♍, ♄ ♎. A changeable anniversary, health and position being assailed. Some changes of a favourable nature are shown, but it will be necessary to act very discreetly in all affairs. A child born on this day will be rash, extravagant and impetuous, of good judgment, and very clever and original. He will not have a very successful life.

10. TUESDAY. (Ruled by Mars). ♃ in ♋, ♄ ♌, ♄ ♍, ♄ ♎. An eventful year, some changes, journeys, gains and successes, but many little annoyances and troubles in daily affairs. Financial losses and litigations are to be feared. A child born on this day will be clever, artistic, popular and refined, but very generous and extravagant, and will often be involved in heavy losses and litigation.

11. WEDNESDAY. (Ruled by Mercury). ♃ in ♋, ♄ ♌, ♄ ♍, ♄ ♎. A changeable year, some slight benefits, but danger of accidents, indisposition and quarrels. A child born on this day will be rash and impetuous, extravagant and will often be in financial difficulties.

12. THURSDAY. (Ruled by Jupiter). ♃ in ♋, ♄ ♌, ♄ ♍, ♄ ♎. A very evil anniversary, financial losses, litigation, disputes and accidents, grave danger of serious troubles which will leave a mark on the life. A child born on this day will be rash, hasty, extravagant and of an unruly disposition. He will often be in personal danger and should be especially careful in the use of firearms.

13. FRIDAY. (Ruled by Venus). ♃ in ☿, * ☉, ☿ ♄, ♀ ♄. A variable year, danger of reversals and sudden changes in affairs, plots and schemes, but benefits through superiors and in employment. A child born on this day will be erratic and irritable, very superficial and evasive, and should always remain in employment.

14. SATURDAY. (Ruled by Saturn). ♃ in ♄, ☿ ♄, * ♄, ♄ ♀, * ♄. An eventful year, many changes and alterations in affairs, indisposition and bereavement, many new friends and acquaintances, gains in business or occupation, and benefits through superiors. A child born on this day will have many ups and downs in life, will be clever, popular, active, and will probably be successful in the long run.

15. SUNDAY. (Ruled by Sol). ♃ in ☉. A quiet birthday, with benefits through superiors and in employment. A child born on this day will be successful in business, and will rise to a good position in life.

16. MONDAY. (Ruled by Luna). ♃ in ♄, ☿ ☉, ♄ ♄. A variable year, some important changes and benefits, but danger of illhealth, accidents and annoyances. A child born on this day will be steady, trustworthy and reliable, fond of travel and adventure, but liable to loss of repute and some personal dangers.

17. TUESDAY. (Ruled by Mars). ♃ in ♄, * ♄, * ♄, ☿ ♄. A changeable year, new work and employment, troubles through letters and correspondence, and danger of slight indisposition. A child born on this day will be active, energetic, impressionable and psychically inclined, rather sarcastic and sharp in speech, and in this respect will do well to be careful in his dealings with others.

18. WEDNESDAY. (Ruled by Mercury). ♃ in ♄, ♄ ☉, ♄ ♄. A very successful year, great and important changes, and developments in affairs, gains through employers and superiors. A child born on this day will rise in life, be popular and esteemed, and may hold some important civic position.

19. THURSDAY. (Ruled by Jupiter). ♃ in ♄, ☿ ♄, ☿ ♄, ♄ ♄. A favourable year, new friends, social and financial gain, increase of honour and dignity, popularity and gain, some slight danger of accident. A child born on this day will be rash and energetic, but artistic, clever, popular and esteemed, and will rise in life to a very good position.

20. FRIDAY. (Ruled by Venus). ♃ in ♄, ☿ ♄, ♀ ♄. An unfortunate year, danger of disappointments and grief, plots and schemes. Some little benefits from friends. A child born on this day will be careless, untidy and very susceptible to external influences, liable to much sorrow at the hands of others, but will gain through friends.

21. SATURDAY. (Ruled by Saturn). ♃ in ♄, ☿ ♄, ♀ ♄. An evil anniversary, losses, indisposition and bereavement being shown, and danger of reversals. A child born on this day will be erratic and irritable, while health and environment will be a drawback to progress.

22. SUNDAY. (Ruled by Sol). ♃ in ♄, ♄ ♄, ♄ ♄. An active and successful year, new work and enterprises, much success in ventures, and general prosperity. A child born on this day will be active, energetic, clever and intelligent, and will make a name for himself by enterprise and assiduous endeavour.

23. MONDAY. (Ruled by Luna). ♃ in ♄, * ♄. A fairly successful year, new friends, changes, popularity and success, but slight danger of disputes and worry. A child born on this day will be clever, original, of good judgment, but inclined to be rash and hasty.

24. TUESDAY. (Ruled by Mars). ♃ in ♄, ♀ ☉, ♀ ♄, * ♄. An evil year, danger of illhealth, loss of position, trouble through superiors, and much worry. A child born on this day will be proud and conceited, never successful in employ, and generally unfortunate in life.

25. WEDNESDAY. (Ruled by Mercury). ♃ in ♄, ♄ ♄. A successful year, improvement in position, new friends, and much popularity. A child born on his day will be clever, intelligent, very popular with the other sex, and generally successful in life.

26. THURSDAY. (Ruled by Jupiter). ♃ in ♄, ♄ ♄, ☿ ♄, ☿ ♄. A favourable anniversary, improvement in position and financial affairs, some little trouble through friends, new responsibilities and promotion. A child born on this day will be steady, trustworthy, reliable, and will rise in life to a better position than that in which he was born.

27. FRIDAY. (Ruled by Venus). ♃ in ♄, ♀ ♄, ♀ ♄. An evil year, disputes, litigation, plots and treachery. A child born on this day will be rash, revengeful, unruly, and will often be involved in many serious troubles.

28. SATURDAY. (Ruled by Saturn). ♃ in ♄, ☿ ♄, ☿ ♄. An unpleasant year, especially for females, danger of scandal, disappointment and deceit. A child born on this day will be erratic and changeable, generally careless and untidy, and in danger of being involved in troubles through the other sex.

29. SUNDAY. (Ruled by Sol). ♃ in ♄, ♄ ☉, ♄ ♄ & ♄. A successful year, social gain, improvement in position, new works and undertakings and some favourable changes. A child born on this day will be clever, intelligent, popular and respected, and will rise in life to a good position.

30. MONDAY. (Ruled by Luna). ♃ in ♄, * ♄, ♄ ♄. A changeable and unsettled year, beware of plots and treachery. A child born on this day will be revengeful and maliciously disposed, and will have a rough journey through life.

31. TUESDAY. (Ruled by Mars). ♃ in ♄, ☿ ☉, ☿ ♄, * ♄. An unpleasant year, much worry, indisposition and losses. Some gain through employment. A child born on this day will be steady and trustworthy, but will suffer many troubles and trials in his journey through life.

Raphael's Ephemeris : Some of its daily uses.

By "EUODAO."

FOR the benefit of those readers of "Raphael's Ephemeris" who at present only use it for horary work, I now propose to show them some of the many practicable and invaluable uses it can be put to by even a cursory glance at its pages.

Astrology has always postulated that ignorance spells defeat and pain, knowledge power and happiness, and that there is a right and wrong time for everything. Moreover, astrology has its foundation on that axiom of science, "Same conditions always produce same results." Now let us proceed to see the practical application of astrology to many things in daily life.

In the matter of health physical culture plays a prominent part (thanks to men like Sandow, Macfadden, Muller, Inch, etc.), and for the benefit of readers of this magazine who are physical culturists, and there are likely to be many—the following will be useful:—

The best days for invigorating your physical forces are when the Moon is in the signs Taurus (♉), Leo (♌), and Scorpio (♏). For exercises of the throat and neck let the Moon be in ♉, and as ♉ is one of the four fixed signs, having sympathy with ♌, ♎, and ♏, the parts ruled by these—heart and back, generative and excretory system, lower limbs and blood—will, in a lesser degree, benefit through the exercises to the throat and neck. But the sign which is pre-eminently the one for physical culturists to build all their hopes upon is the vital sign Leo, whose ruler, the Sun, is the centre from which is pumped the life-giving blood that is propelled through all the ramifications of our structure, we see, therefore, that it is the most vital organ in our body, governing as it does the whole circulatory system. It should now be apparent why the days in which the Moon is in the sign ♌ should be chosen by physical culturists as the best times for stimulating

the heart's action, and for cleansing the blood of effete matter, for pure blood means good health. Now the best times to exercise on the days when the Moon is passing through ♉, ♌, or ♏, can be found on looking up the aspectarian at the back of the Ephemeris. The aspects to look for are the ♀G, ♄, or ☉, for then a vital electric influence would be transmitted and generated in the system.

For those who go in for the vibratory method of physical culture select the times in the aspectarian when the ♀ is in good aspect to ♀, but for those who go in for the Swedish or movement system let the ♀ be in one of the common or rhythmic signs ♏, ♏, ♄, ♄, and in good aspect to ♀ or ♀, which rule all rhythm. Those with ♀ strong in their horoscope would find music a great assistance to them at their exercises.

Now the next use I will deal with is rather a painful one, at least to one of the parties concerned, I allude to dentistry, and as very few of us escape the clutches of the forceps or the unnerving purring of the drill the following advice will go a little way to enable you to "smile and look pleasant," as the photographer says, under this trying ordeal.

Now the first point I wish you to keep in mind is that aphorism of the father of astrology, Claudius Ptolemy's, "Never pierce [or allow to be pierced] with iron (lancets, etc.), that part of the body ruled by the sign the Moon is then in." On no condition go to the dentist to get a tooth pulled or stopped when the ♀ is in ♏ (for this sign ruling the head and face would only aggravate the painful conditions and induce acute inflammatory action. When you make the acquaintance of the dentist's comfortable, yet uncomfortable chair, see to it that the ♀ in the aspectarian is in good aspect to ♄ or ♏. Never allow the dentist to administer gas when the ♀ is in ♏ or ♌.

For electrical, vibratory, magnetic, or

massage treatment let the ♃ be in one of the fiery signs ♈, ♎, or ♊, and in ♋ or ♏.

If ever it should be your misfortune, or as some would say Karma, to have to undergo an operation which does not call for being done on "the spur of the moment," remember Ptolemy's injunction, and choose a time

when the ♃ is not in the sign ruling the part to be operated on, and it would perhaps be advisable not to have it done while the ♃ was even in a sign of the same quality, *i.e.*, cardinal, fixed, or common, as the case may be, for reasons already pointed out.

(To be continued).

Talismanic and Mystical Christianity.

By W. H. EDWARDS.

THE remarkable connection between talismanic symbols and Christianity is clearly enough established to those who have eyes to see and ears to hear, and the readers of THE MESSENGER should at least have an advantage over the ordinary person who does not believe, nor wish to learn, anything about the occult.

The reference to the article appearing in the *Hibbert Journal*, entitled "The Collapse of Liberal Christianity," must be my excuse for drawing attention to the *evolution* of Christianity and not its collapse. It is true the literal history of Jesus of Nazareth as given to us in the New Testament can no longer be sustained by an analysis of the records of the time of his reputed life on earth, as the references to him by subsequent historians who lived upwards of 100 years after his death can only be, at the most, legendary. The interpolation, as it is called, in the works of Josephus is unanimously pronounced a forgery, and Philo makes no mention of him. Yet, for all this, there existed during the period of the lifetime of Jesus one who possessed all the characteristics, apart from the actual conditions of birth, of Jesus of Nazareth, and who was undoubtedly the Hero around whom was thrown the Mystical Robe of the Saviour of the World and the Christ of Christianity—to wit, one Apollonius of Tyana, who was the Medium-Prophet or Oracle of the Emperor Vespasian during the wars of the Jews, whose portrait was painted and venerated in Rome, and which the original, as a spirit states, is the original of nearly all the modern

pictures of Jesus. During his travels in India as an adept and a member of the Diamond Circle he obtained from Phraotes, King of Taxila, nine epistles which dealt with the Buddhist religion, while the originals of the four Gospels were obtained from one Hiram Ermandi of Taxila. They treated of the four stages of the life of Buddha—the first as to his incarnation and birth, the second to his childhood and youth, the third to his mature life, and the fourth to his old age and death. These Apollonius translated into the Hebraic-Samaritan language, and preached them at Antioch. One Hegesippus made copies from them, which were afterwards copied and translated into the Gothic tongue by the Christian Bishop of the Goths, Uphilas. Here, then, are the missing links in the chain of Christian origin, pointing out in the most dramatic manner the origin of Modern Christianity and the reason of its obscurity. The history of the birth of Jesus is the history of the birth of Buddha. The flight into Egypt, the birth in the manger, the visit of the wise men of the East—all belong to Buddha, but never to Jesus. The Hindoo Vedas are reported to contain the sermon on the Mount as well as the Lord's Prayer, and were undoubtedly re-told by Apollonius at Antioch and Jerusalem during the time of Christ, of whom he was undoubtedly the original. Even the reported death on Mount Calvary cannot be authenticated, as the records of Pontius Pilate fail to show it. Records of murderers under Pontius Pilate exist in plenty, and even one of Jesus Onanias, a highway robber and

murderer, but whose execution has not the remotest connection with the Hero of the Christian Gospels.

Mystical and talismanic religion is the original of Christianity, necessarily and wisely so, according to the spiritual condition of the times and peoples of the earth. Only spirit mediums could pass the tests submitted by the ancient priests to the neophytes, who sought occupation as the interpreters of religion. That spiritual influx of enlightenment which is described by Emmanuel Swedenborg was projected or withheld by those spirit guardians who held the unerring power of discrimination in choosing the necessary successors. The mystical foreshadowing of a coming Christ or Avatar was as surely read by the astrologers of antiquity as that such knowledge is transmitted to-day. The talismans and symbols of religion succeed and fail to-day, as they did in the past, because the conduct of the individual, the work projected for him, and his power to accomplish the set task are the governing factors in success or failure. It was necessary to make difficult cyphers so as to protect the sacred knowledge. The hieroglyphics of astrology having become public property to-day does not necessarily mean that *all students of astrology* can deduce the coming events which the portents of the heavens reflect on those whose minds are spiritually opened to receive them. Their connection with Christianity is, however, perfectly obvious, as can be seen by comparing the teachings and customs of Pythagoras with the Roman Catholic hierarchy of to-day. Pythagoras taught celibacy as the necessary condition of obtaining occult powers. The same practice is followed by the fathers of Roman Catholicism. The followers of Pythagoras had their heads shaved to indicate they were Sun worshippers. The priests of the Vatican had their heads shaved for precisely the same reason, as can be easily seen by reference to the Book of Melchisedec. The priests of Melchisedec were the priests of the Sun. The mystical allusions to the "Only Begotten Son of God" refers to the Solar Planet and not to Jesus of Nazareth: the difference consists in

the letter "U" instead of the letter "O." Christ, the Saviour of the World, is quite correct as a literal statement, because without the Christs, the anointed teachers, the world would be peopled by devils and would probably be destroyed, as was the Cities of the Plains. In the magnitude of "The Supreme" a world may be no more than an individual. If the individual sins beyond redemption in this world he is cut off, and may again have to recover by another incarnation of suffering and woe. So would the inhabitants of a particularly wicked world be so treated. Does any one with a mind capable of realising the Majesty of God and the angels think that the horrors of war are accidental? If they do, they are blind to the wisdom of God and the methods of adjustment! Can any one read the histories of cruel nations whose trade is war and not trace the hand of God as the Nemesis which ultimately wipes them out? The chosen people of God is not a term that applies solely to the Jews. It means the people of any nation raised up to overthrow the mighty. As in the case of David and Goliath, so was it with Japan and Russia. The term Christianity was used long before the time of Jesus, and includes in spirit all peoples who carry out the teachings of the anointed teachers, so that there is complete unity in the religions and the peoples of the earth.

As many of your readers will require some facts referring to the statement of Apollonius being the original of the Jesus of the Gospels, I think the communication of Flavius Philostratus, the biographer of Apollonius, will be read with interest by all occultists. In 1886 Mr. Roberts, the late editor of *Mind and Matter*, was made the recipient of some exceedingly valuable communications from spirits who purported to be the principals in

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regard to the evolution of the new religion of Christianity. His communication was as follows: "I salute you, sir. I wrote the life and adventures of Apollonius of Tyana by the order of Julia Domna, and whoever denies the statements of critics that Apollonius of Tyana was a great man in his day and generation denies the truth. Among the first and most remarkable of the discoveries of the Empress Julia was the identity or striking resemblance of the sculptured features of the faces of the Roman deity Apollo and of Apollonius of Tyana as they were then represented at Rome. I took the facts of my history of Apollonius from the memoirs of Damis (the St. John or beloved disciple of that great man) from his birth to the beginning of the second century, and from Nœragenes to the time of Euasthenes. All these men were biographers of Apollonius before my time, and from their works I wrote my history of him. But every effort has been made by succeeding popes and emperors since the reign of Constantine the Great to destroy what I wrote of Apollonius. But it is a fact that he, Apollonius, was by the Romans worshipped in the days of Septimus Severus as the great Prometheus, or the Saviour of Men, and this continued up to the time when I wrote his history. The feasts in honour of him were always celebrated in connection with a certain star (such as the Star of Bethlehem), and this star was in the constellation Aries, or the Lamb. He was worshipped as the centre of God's eternal circle. Under the idea of propitiatory sacrifice mankind had sacrificed every animal, from a frog to a horse, and finally ended with human-blood offerings, and this was deemed a necessity in my age to purify a soul. This was concurrent with the purification related by Euxenes. The purest virgin of Rome had to die in honour of the god Apollo, and her soul passed to Apollonius in Paradise. I saw hundreds of persons kissing the Greek Cross and offering up that last dying prayer of the Promethean saviour, accompanied with burning of myrrh and frankincense, the same as you see done in the Christian Churches at your approaching festival of Easter. There was no such re-

ligion as the Christian religion in my day. There was a sect who worshipped the Hindoo Christos. Their religion was a mixture of Buddhism, Platonism, and Greco-Gymnosophism, and their first and most important rite was circumcision. No one knew of such a person as Jesus of Nazareth at that time. The Nazarites were held in the greatest contempt by the Jews, and it was for that reason the Christian priesthood chose that obscure village of Judea for the scene of that abode. I am Flavius Philostratus."

To those of your readers who wish to pursue the investigation of the identity of Apollonius of Tyana with the Jesus of the Gospels, they cannot do better than refer to the account of Apollonius by Benjamin Jowett, M.A., Fellow and Tutor of Balliol College, Oxford, as published in Smith's "Dictionary of Greek and Roman Biography." It will there be discovered that the history of Apollonius has been stolen bodily and placed upon the mystical figure Hesus Christos, the creation of Eusebius, Bishop of Cæsaria, who conceived the brilliant idea of conjoining the name of the Scandinavian god Hesus of the West with the god Christos of the East, and which culminated in the destruction of the Alexandrian Library to hide the origin of its creation.

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The Scientific Attitude of Astrology.

By JAMES HARVEY, Author of "Essays on Astrology," etc.

CHAPTER V.

Avoidance of recondite and abstruse scientific technicalities will be adhered to as much as possible in this expository apology for stellar philosophy, endeavouring to the utmost capability to keep away from all such matters which can only be obtained by earnest and attentive study of the subject; and such portions will only be referred to where absolutely necessary.

The signs of the Zodiac are divided into three qualities and four natures, namely, Cardinal, Fixed and Common, and Fiery, Earthy, Airy and Watery. The people of the Cardinal signs are those who want the world to go in the direction they desire, those of the Fixed signs are content to let the world go in any direction it may, whilst they take a path of their own, and the natives of the Common signs go whichever way the world takes them in its roundward sweep. Of the natures, the Fiery denotes the ambitious, spiritual, enthusiastic, pioneering character; the Earthy signifies the stolid, plodding, practical, sordid expression of man; the Airy, the mercurial, intellectual, mental phase of personality; and the Watery, the psychic or emotional, the receptive and reflective, that is, looking-glass traits of human manifestation.

Audience is not to be given for one instant to the idea that there are only twelve types of human nature, from the previous outline of the elements and conditions of the zodiacal circle. They are only twelve basic types, with modifications which are verily infinite in their complications and combinations. The Sun in his passage through the signs conveys twelve types, the synodical journey of the Moon throws twelve every month, the result of which, when squared, brings 144 each year; 12 by 12 equals 144, and the rising of all the signs each day is accountable for other twelve manifestations, when the continual intermutual planetary

interchange caused by stellar motion is taken into consideration; and when the "Decanates," the third of a sign 10° , and other methods, such as the "Dashamsha," that is, the tenth of a sign, 3° , is reflected upon, and the operation of reducing the "Dashamsha" to the tenth part of a degree, six minutes, the myriad manifestations of human character can easily be understood. By strict observation and slight studious attention the pure sign natives and planetary types can be observed without much difficulty as we pass along on the way of life.

The Aries type has the ram-like features, the Taurean bull-like features, the natives of Gemini possess the monkey class of face, whilst those under Cancer have the lineaments of the feline tribe; the Leonines are lionlike in their countenance, the natives of Virgo fox-featured, the children of Libra manifest no animal likeness, and those under Scorpio are facially aquiline; the horse-face belongs to Sagittarius, the goat-features to Capricorn, the sign of the Water Bearer or Aquarius like Libra has no animal lines, being of a high spiritual nature; but it has been said they resemble the owl very much when they are pure in zodiacal expression. Of Pisces there is no exemplar classified, but the natives of the sign have always been observed to be of a parrot-like construction: being infallibly inveterate chatterboxes. The planets also have their expressive characteristics, whose existence can be detected among the friends, acquaintances, and people around us, by patient and careful contemplation. To enumerate them here would engender complications, and take us from the trend of our present study; and bring us into deep waters, navigable only by the expert astrologer.

The existence of human emanations recently has been thoroughly established in scientific circles as a scientifically demonstrated fact. Although new to the world of

science, nevertheless, it is very old as a truth in nature to the advanced students of occultism, and investigators of psychic research. Each man has an aura or atmosphere which is of a certain colour, or combination of colours, according to the temperament and nature of the individual, determined by the astral condition of the sphere at birth. By this aura can be told the susceptibilities and tendencies of the human soul; and each planet and sign having a colour they govern, the person's auric shade always corresponds to the potencies ruling at the natal hour: Mars being red, Jupiter purple, Mercury

yellow, and so on. An exhaustive essay will be found on this subject in my "Essays on Astrology" by those wishing to further pursue the theme; and in Dr. Leadbeater's "Man Visible and Invisible" a searching and complete exposition is presented. Trained clairvoyants can discern these psychic emergings, and whatever colour they assume it always is in agreement with the ruling planet of the horoscope. Thus if the aura be yellow, which signifies mentality, the native is inevitably under Mercury, if light blue under Venus, and if there be a combination of colours there is a combination of stellar vibration.

(To be Continued.)

Character Delineation for the Month.

April 21st to May 22nd. Sun in Taurus.

DURING the period above named the Sun is passing through the sign Taurus and the individual character of all persons born while the solar ray is passing through this sign will be determined, persistent, patient, enduring, practical, executive and conservative, but at times somewhat stubborn, obstinate and dogmatic. They are quiet, firm, reserved and steady; have good capabilities for work entrusted to them and possess a great amount of both physical and mental energy. They are cautious, careful and persevering and can be secretive and very reserved, while at the same time they are reliable, sincere and trustworthy. In spite of their firmness and evident reserve they have warm hearts and are well disposed, sympathetic and generous. There is a certain amount of pride and dignity in their character, and they have a quiet, inflexible and almost authoritative manner. They will be firm and faithful friends to those they become attached to, and will make excellent companions and co-workers. They will be slow and plodding and lean towards the objective and concrete side of things and their judgment will be practical and solid.

They must avoid all tendencies to jealousy and dogmatism.

The three different types of people born according to the decanate held by the Sun are as follows:

April 21st to May 1st. These have the full Taurus nature and show all the various characteristics to the full.

May 2nd to 12th. There is a Virgo sub-influence in the character during this period which accentuates the critical faculties, giving some of the very best commercial types of people, they can manage more than one type of business and are eminently adaptable.

May 12th to 22nd. A Capricorn sub-influence is shown during this period. This gives a very practical character with economy and caution, and an aptitude for making very carefully thought-out plans and schemes. They are very independent and determined and have high ideals.

The twelve sub-types born while the Sun is in Taurus, according to the position of the Moon, are as follows:

Moon in Aries.—Strong personality, tendency to be impulsive, headstrong, rather too dogmatic, persistent, tenacious and exact,

preferring their own methods to those of other people, enterprising and independent, sometimes wilful and wrongheaded, fitted for positions of some prominence.

Moon in Taurus.—Determined, equable, friendly, companionable, cheerful and may be musical or artistic, they possess much determination and self-control, but are rather too self-contained, too reserved and often secretive, fearless persistent, hopeful and affectionate.

Moon in Gemini.—Somewhat selfish, apt to be assertive, with ability to write and speak, and in some cases the powers of language and musical expression are easily developed. Love of the beautiful in nature and art and some instinctive neatness.

Moon in Cancer.—Keen imagination, tendency to go to extremes especially when influenced by others, increased desire for sensation, but with some tendency to inactivity; much caution, good business ability and extreme carefulness in money matters.

Moon in Leo.—Gives great tendency to exaggerate, to go to extremes, to express keen likes and dislikes and for the affections to be drawn into unfortunate channels, self-confident, fond of show, pleasure and society, poetic ability, vivid imagination.

Moon in Virgo.—Though sometimes lacking in enterprise, can quickly develop and apply the suggestions of others, good business abilities, firm moral nature, conscientiousness and fixed determination.

Moon in Libra.—A certain amount of determination, usually of a stubborn nature, apt to be guided by feelings rather than by reason, ability for music or art, observant and intellectual, but emotional and devotional.

Moon in Scorpio.—Gives vanity and self-esteem, intense and strong feelings, reserve and somewhat secretiveness, may be very selfish, fond of money, sensuous, appetites and passions need curbing. Will be successful in life through dogged self-reliance and stubbornness.

Moon in Sagittarius.—Inclines to go to extremes in all things. Impulsive in action, hasty in speech; aspiration, love of science, a tendency toward philosophy and religion,

generous, charitable and sympathetic nature, hopeful, optimistic, with good vitality.

Moon in Capricorn.—Practical, well able to build up a fortune, adapted for public life, great attainments, and aspire to reach great heights, ability to deal with big schemes, to organise and to carry out huge plans. Good vitality.

Moon in Aquarius.—Thorough, careful, prudent, cautious, rather reserved, honesty of purpose, sincerity and refinement, concentrative, industrious, persevering and successful, very self-centred, tending towards eccentricity. Tolerably fortunate for acquiring money and possessions.

Moon in Pisces.—Hospitable, very receptive to the wants and requirements of others, kind and pliable and very well disposed; fortunate socially; rather less so in business or public life. Inclined towards good living, peace and harmony.

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The Horoscope of Martin Harvey, Esq.

By KANET KCIPIIC.

JOHN MARTIN HARVEY, Esq., was born in Essex on the 22nd June, 1863, at 1h. 55m. 30s. p.m. The ruling planet is Venus; and is prominently placed in the horoscope, being second in elevation; a circumstance peculiar to all great actors' natal, planetary tabulation. The position of ♀ near the M.C. immediately indicates the profession of the native, as being the proper one adapted for him, where-

in he would manifest genius and inspiration of an attractive and remarkable kind. ♀ Δ Ψ. Ψ in 6th; house of speech. The possession of remarkable vocal power is denoted by the occupation of ♄ & ♀ by the three planets ♀, ♄ & ♄, ♄ & ♀ being signs of voice. This accounts for the rarity and originality

of expression and execution of historical portrayal, ♄ especially pointing to the spasmodic style of delivery at times; vivid contrast of rendering speech by cadence, intonation and inflexion of a rare, curious and fascinating kind. ♀ in ♄ in the 10th shows the calling of the native, ♄ being the ruler of theatres and art; and from the close proximity of the planet ♂ I should think the subject would be a drawer or painter of a very capable nature. The * of ♄ to ♀ evinces the success of the

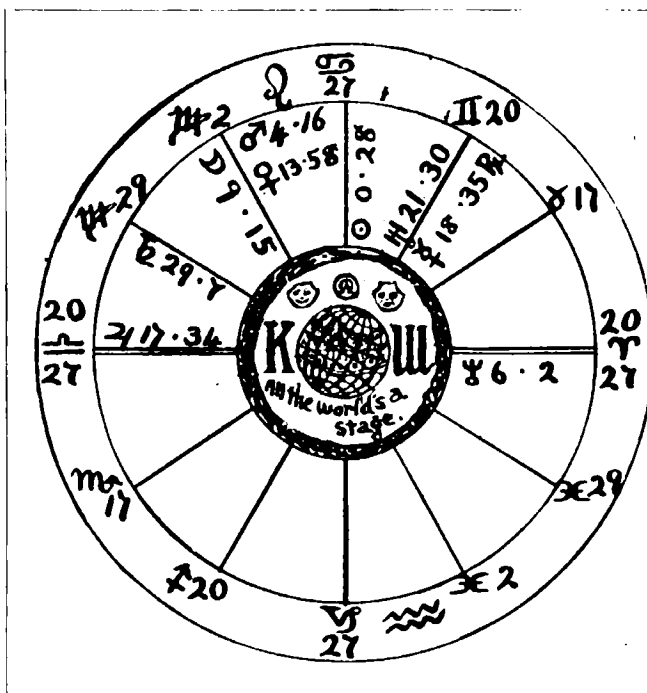
native in the sphere of the sock and buskin: but recognition as an individual exponent of the actor's art has been long, owing to the affliction of the ruling star by the queen god of the azure temple of the astral host: ♀ Δ ♄. The rising ♄, however, despite the hindrance, denials and limitation shown by ♄ in the 12th house, the abode of bondage and prevention, sustained the native under

the oppression of struggle, by the optimism peculiar to the propitious Jove: ♄ Δ ♄ being the key to his deep intuition, which told him the sun of celebrity would burst in blaze upon him yet, from beyond the clouds of unripe time. ♄ in the 1st house also gives the native a genial, benevolent nature, making him a lovable personality, greatly giving to out-

door life and sport; and at the same time evidences a strong, deep, religious and reformatory soul, full of the great inner voiceless devotion, whose mercy ever outrules its justice: ♄ & ♄ in ♄ in 9th house, place of divine mind: ♄ & ♄ being in Δ to ♄.

The adoption of the stage as a profession operates under the direction M.C. ♂ ♀: the native's marriage comes under that of the ☉ & the cusp of the 10th house; and a long and serious illness by ♄ P. Δ the Asc. R.

Great personal magnetism is marked in



the figure of birth by the position ♃ □ ♄ ; and an intensely critical mind of a very high order, by ♀ ☿ ♄ : surprising, sudden and astounding in its expression, both to the native friends and to the native himself. But he is the subject of much critique himself as can be seen by the : in the 11th house, and ☿ ♄ ☿ : ☿ being the ruler of the 7th, the house of the public. ☿ ruler of 2nd also, shows the thorough actor-manager by its position in the 10th in ♄ : his energy, executiveness and assiduous application to histrionic matters being indicated by this planetary signature. His delay of recognition mentioned above, is owing a great deal to his highly idealistic mind, forming schemes, projects and plans of a kind that could scarcely be realised in this matter of fact, speck of star dust : and is due chiefly to ☉ □ ♃, □ ♄ with ♃, in 12th, and four planets in mutable signs.

The native has much ambition signified by three planets in cardinal signs, good business ability, and the propensity of making a way in life for himself, with a restless, active nature evident by the aforesaid position and eight planets above the horizon. That the native was destined to a public life is accounted for by ♌ in the eastern horizon and the prominence of the :. Marriage has been a happy undertaking for the player, as is established by the ☉ * ♃, and ♀ * ♄ : the lady being a sympathetic, beneficial and ardent assistant in the native's work ; seen by ♀, the first planet the ♀ applies to, and ☿ ruler of the 7th house almost in platonic conjunction to the star of peace, contentment and happiness :— ♀.

The horoscope is one of a very remarkable type, as will be seen by the advanced and esoteric student of astrology ; and even to those who stand as yet in the "outer court" it will appeal and give them pause. ☉, ♄ & ♀ in the house of the Divine mind in ♓ is, to say the least, unusual, notable and rare ; ♄ also in the 6th house, the mansion of magic and speech, also is a significant position, as it does, aspecting the planet of the "higher mind," ♀. Further investigation will show to the initiated astrologer that Mr. Harvey has power of which the

vast majority are unconscious, many do not understand, and few know very little. Altogether the natus is one, when subjected to minute examination, which will yield illuminating results in astral science ; and show the native is an ego who has been many cycles on the infinite path of eternity.

Correspondence.

The Theory of Terminus Vital in Astrology.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

SIR,—In your editorial note of last month to my horoscope of Miss Louie Stacey *re* Reincarnation, wherein you confess ignorance of the theory propounded there as to the planets at birth depicting the end of physical life in the last incarnation, let it be understood implicitly I am not confounding "the pre-natal epoch with this matter." I am indeed surprised at the editor of OLD MOORE'S MONTHLY, of whose identity I am without knowledge, confessing his not being aware of the theory. The first place or literature I read about it was in "Modern Astrology," and if my memory is not treacherous the editor of that monthly holds the same opinion. However, in the current issue of "Modern Astrology" there is a letter by one Lynda Kjessarfus contending that Backhaus, the celebrated pianist, is a reincarnation of that god of music, Beethoven, and the matter is treated from the same standpoint as stated by me, the planetary positions at the demise of Beethoven being compared with the natal chart of Backhaus, showing a most startling and significant correspondence. Prenatalism is not taken into consideration in the argument at all, simply the comparison of the planetary positions at death in the one case, with that of the birth horoscope in the other. Hoping this clears up the case and establishes the theory mentioned by me last month as a theory only.

I remain, yours, etc.,

KANET WICPIC.

[We will deal with this matter in next issue.—ED.]

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—It is worth noting the following, which may possibly interest your readers. With the appearance of Halley's comet in 1835 the Government retired with 514 members, returned with 385, and an opposition of 273. With its re-appearance in 1910 the Government retired with 513 members, returned with 397, and an opposition of 273.

Yours truly, W. F. HILLS.

84, East Hill, Dartford,
Kent, March 17th, 1910.

OLD MOORE'S Monthly Messenger

A forecast of the World's Fate and Fortune.

No. 9. Vol. III.]

JUNE, 1910.

[TWO PENCE.

DEATH OF KING EDWARD VII.

JUST as we are going to press the sad news arrives of the death, with almost dramatic and tragic suddenness, of our late beloved Sovereign, King Edward, at 11.45 p.m., on May 6th, after a brief but memorable reign of just over nine years.

To students of Astrology this sad event, though sudden, is not in the least unexpected, as the conjunction of Mars and Saturn in December last, in the ruling sign of England—always the precursor of some tragic episode in the country governed by that sign—fell on the progressed ascendant of the King; while the lunation of April 9th, which ruled until May 9th, fell on the same point, thus bringing the effects of the conjunction into force during the month following. We gave the King's Horoscope in the first issue of *THE MESSENGER*, and students are referred thereto for examination of the same.

The directions operating at the time of death are not very significant of the event, unless we accept the principles of the Progressed Horoscope, which some astrologers reject; for here we have the progressed Asc. in γ 12, applying to \square 3 R, and heavily afflicted by the violent conjunction of Mars and Saturn of the previous December, brought into

action, as just mentioned by the New Moon of April 9th.

The Moon by direction had just separated from the δ R and P , denoting the danger of foreign travel in the months of February and March, for it was abroad that he suffered from an attack of bronchitis; but the most important signification of the death is that shown in the 68th Synodic lunation, a principle of powerful directional import, to which we have frequently called the attention of students.

This lunation took place on 11th May, 1847, at 3.10 a.m., and the figure for that time is identical with the progressed horoscope. γ 14 rises, and again the δ δ h afflicts the ascendant. The Moon at that date was in $0^\circ 35'$ γ , in \square h R.

The Solar Revolution of 9th Nov., 1909, had γ 28 on the meridian, and h was transmitting this point on the day of death. The Moon was in δ h at the time and δ was in opposition to the Moon's place at birth. At the progressed solar revolution of Jan. 16, 1910, the Sun was in \square 3, in the 8th house.

It is interesting to note that the Primary Arc Asc. \square 3 z. d. 68-45' was operating.

The directions operating in the Horoscope of Queen Alexandra are very significant of the event, for δ was in

exact $\odot \ominus R$, and the Moon applying to the parallel of \mathfrak{h} . By converse direction the \odot is $\mathfrak{g} \mathfrak{H}$. The indications of the father's death in the Horoscope of King George are $\odot \square \mathfrak{h}$, this latter planet ruling the 10th house.

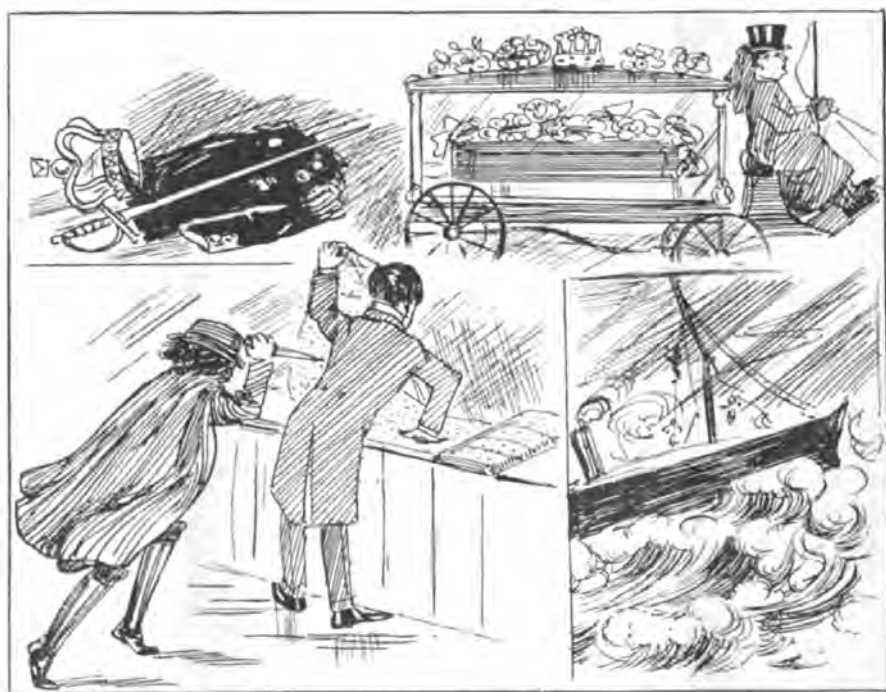
Predictions Concerning the Death of the King.

April, 1910.—The New Moon. Illness and EVEN DEATH in Royal circles is to be anticipated.

must not be forgotten that Saturn rules the midheaven, *which denotes the father. It is therefore clear that a family loss is foreshadowed in the near future.*"

We then pointed out the most likely periods when this evil direction of the Sun and Saturn would operate, and *distinctly pointed to the spring of 1910.*

In Raphael's Almanac for the month of May we read these ominous words:—"The affliction of Mercury, ruler of the tenth, is bad for Royalty, sickness and death being denoted in high circles.



Old Moore's Hieroglyphic Forecast for 1910.

October, 1908.—Horoscope of Prince of Wales (now King George V.). On page 5, of this issue, in dealing with the directions operating in the horoscope of the then Prince of Wales, we made this momentous declaration:—

"Now in regard to the future of our illustrious subject, it is not pleasing to note that the Sun is directed to the square of Saturn, an influence which operates from 1908 to 1910. . . . It

Also in the notes on the crowned heads in the same Almanac, the evil influences operating in the King's horoscope are commented upon, with the hope that they will not prove fatal.

The accompanying illustration is reproduced from the hieroglyphics appearing in "Old Moore's Almanack for 1910"—a pictorial prediction which has been all too literally fulfilled.

Old Moore's Monthly Outlook.

Special Notice.

All back issues from October, 1907, except September, 1908, and January, 1909, can be obtained through any newsagent for 2d., or will be posted to any address for 3d. Any six numbers of back issues will be posted for 1/-, post paid. Each number contains all the Birthday Influences, Fate and Fortune of children born during the month. Parents of children under two years and eight months old should get a copy of the Birth month.

The New Moon.

The lunation of June 7th falls in the ninth house, and takes place just after a quarter past one in the afternoon, when Jupiter will be rising in Libra, an indication of a more peaceful state of affairs in the country, albeit the affliction of Venus, ruler of the second, is most evil for the Revenue, which will be deficient, and there will be much waste of public money. Railways will benefit, although some serious accidents are denoted soon after the lunation, for Mars, ruler of the third house, is in exact opposition to Uranus. This latter planet in the fourth house opposing Mars in the 10th shows a great outcry against the Government, disturbances in connection with the landed interests, and grave troubles among water companies. Increased taxation on land seems imminent. A crisis is approaching, for Mars, ruler of the seventh house, is afflicted and is in square with Saturn at the vernal equinox, in the tenth house of that figure. Royalty will suffer, and the Government will be in grave danger of defeat. The position of Mars and Neptune in the tenth house points to scandals in high life, double dealing in the Cabinet, and party splits. The lunation in the ninth in Gemini will benefit science and invention, publishing enterprises and religion, and an impetus will

be given to aerial navigation. Hospitals will benefit through science and invention. Mars at this lunation is close to the ascendant at the vernal equinox, an augury of serious troubles ahead.

United States.

At Washington Leo rises, pointing to a continued improvement in the affairs of the eastern states, for the Sun is strongly placed. Much crime will be prevalent. Railways will benefit, and their stocks should rise rapidly. Saturn and Venus in the tenth house is not good for the President, and some lady of position or millionairess is likely to pass away. At San Francisco the lunation is just rising, benefitting things generally. Mars and Neptune in the second denote financial panics and losses on 'Change. Theatres and music halls should benefit. Many suicides and strange deaths will be reported.

China and Japan.

At Pekin, Uranus will be in the ascendant and Mars and Neptune setting, denoting troublesome times for the Celestial Empire, danger of internal disturbances, and warfare. Saturn conjoined with Venus on the cusp of the fourth house is an indication of a serious earthquake. At Tokio, Mercury is near the fourth cusp, a warning against earth tremors in the Japanese Islands. Accidents and explosions on warships are denoted, and an attempt against the life of the Mikado should be guarded against.

India.

Indian affairs will now assume some prominence, due to the opposition of Mars with Uranus in Capricorn, the sign ruling India. At this lunation Jupiter culminates, showing honours to the Viceroy. Crimes against

women and children will be prevalent. The financial condition of the country will be much disturbed. Many sudden and violent deaths are denoted.

Australia.

At Melbourne, Pisces rises, with the lunation in the fourth house. This will benefit agriculture. The Opposition Party in the Commonwealth Parliament will be very strong, and, as Uranus is in the eleventh house, a split in the Government is likely. Crimes against women and children will be prevalent. The death of some dignitary is likely.

South Africa.

At Capetown, Scorpio rises, and Uranus is on the cusp of the fourth house, Mars culminating. Serious troubles are threatened and grave danger to the Government. Marriage scandals are likely. Much illness is shown in Pretoria—throat troubles and diphtheria, probably.

Europe.

At Petersburg, Mars and Neptune are in the ninth, denoting religious riots and railway accidents. Marriage scandals are shown and some alteration in the marriage laws probable. At Berlin, Mars and Neptune are closer to the meridian, hence scandals in high life are shown, affecting the Kaiser, who should safeguard his health and person. This lunation is particularly evil for Central Europe, as both Mars and Neptune will be in the tenth house, and Mars will be exactly culminating about the 19th degree of east longitude, and the rulers of those parts should guard their persons, and it is also indicative of fires and incendiarism. Continued troubles are shown in Albania and the Balkans. This lunation is very evil for several of the European rulers.

Jamaica.

The lunation is setting at Kingston, showing many marriages of note. Much mortality will be shown among children and cases

of cruelty. The financial condition of the island will be disturbed.

Special Predictions.

Earthquake shocks are threatened in the Grecian Archipelago, also in 119 E. longitude. Serious troubles are now threatened in Ireland, for Saturn has entered Taurus, the sign ruling that country, and for two and a-half years will plague that unfortunate country. The lunation is inimical to several Cabinet ministers, notably Mr. Lloyd George, who will find his plans receive considerable opposition.

Answers to Correspondents.

S. H. HARPER.—There are two books giving the polarities of the Sun and Moon. "Everybody's Astrology, price 1/-, and "Astrology for All," Part I., price 10/6. Both can be obtained from the publishers of THE MESSENGER.

E. A. DENNIS.—Map required for Kimberley, South Africa. 9.15 p.m. 20th March, 1910. We take this as Standard time, which is 2 hours faster than Greenwich, which will be 7 hrs. 15 mins. p.m. Kimberley being 24-40 E., equal to 1 hr. 38 mins. 40 secs., shows that the true local time for which the figure should be set is 8 hrs. 53 mins. 40 secs. p.m. The process is as follows:—

Sid. Time, 20th March...	...	23	48	33
Local Time ...	...	8	53	40
Correction for G.M.T....	...		1	12

				8	43	25
Houses.	10	11	12	Asc.	2	3
	♈ 8	♉ 7	♊ 13	♈ 24	♈ 20	♈ 14½

See articles in MESSENGER, Vol. II., page 124, 144.

A. N., Finland.—The horoscope of a Parliament should be erected for the moment of its opening, that is to say, on the reading of the Speech from the Throne, or its equivalent ceremony. Mundane positions and aspects cannot be dealt with in these pages. Get a copy of the "Progressed Horoscope," by Alan Leo, from the publishers of THE MESSENGER.

Books Wanted.

Owners please reply early stating condition and price wanted. We are always willing to supply astrological works, taking any of the following in part payment.

The Book of Black Magic and Pacts. By Waite.
The Magus, or the Book of the Magi. By Barrett.
Text book of Astrology. By Pearce. 2 vols., or either volume.

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Daily Guide for Business and Pleasure

JUNE, 1910.

Astronomical Phenomena

FOR JUNE, 1910.

1	17	✕	22	Evil for all things in a.m., travel and visit friends afternoon.
2	1	Υ	25	Attend to letters and business in the a.m.
3	15	47		Deal with superiors a.m. Especially evil in p.m.
4	0	8	20	A day of disappointments. Avoid females.
5	15	17		<i>Sunday.</i> A doubtful day. Do nothing important.
6	0	Π	13	Travel, change, and attend to business matters.
7	15	7		A variable day; see only to ordinary duties.
8	29	51		Avoid accidents. Deal with elderly people and females in evening.
9	14	☿	17	A doubtful day. Guard against treachery.
10	28	22		A very evil day. Do nothing important.
11	12	♊	1	A doubtful day. Attend to ordinary duties.
12	25	14		<i>Sunday.</i> A changeable day. Visit friends.
13	8	♍	2	Deal with females and opposite sex in afternoon.
14	20	30		Avoid superiors and safeguard the health.
15	2	♋	41	A good day for new work, changes, and improving position.
16	14	30		An unimportant day. Act discreetly in all things.
17	26	30		Deal with superiors, but avoid disputes and accidents.
18	8	♎	18	An evil day. Safeguard the health, and do nothing important.
19	20	7		<i>Sunday.</i> Visit friends and attend to correspondence.
20	2	♏	2	Commence new undertakings in a.m. Avoid disputes in afternoon.
21	14	4		Deal with superiors and ask favours in a.m.
22	26	17		An evil day. Act discreetly in all things.
23	8	♏	42	A variable day. Attend to ordinary duties.
24	21	20		Travel, change and visit friends in the p.m.
25	4	♋	11	Avoid disputes in a.m.; deal with superiors in p.m.
26	17	10		<i>Sunday.</i> Avoid quarrels in p.m. Act carefully.
27	0	✕	35	Act discreetly in a.m. Deal with superiors in p.m.
28	14	6		A variable day. Act carefully in financial matters.
29	27	51		Travel and visit friends.
30	11	Υ	49	A changeable day. Attend to ordinary duties.

Moon's Phases.

New Moon,	7th	...	1h. 16m. aft.
First Quarter,	14th	...	4h. 19m. aft.
Full Moon,	22nd	...	8h. 12m. aft.
Last Quarter,	30th	...	4h. 39m. morn.

Planetary Positions.

- ☉. The SUN is in the sign Gemini, enters Cancer on 22nd, at 7.49 a.m.
- ☿. MERCURY is in Gemini on 1st, retrogrades into Taurus on 2nd, falls stationary in the last degree of Taurus on 7th, and re-enters Gemini on 12th.
- ♀. VENUS is a morning star in Aries, enters Taurus on 3rd, in conjunction with Saturn on 5th. This is a very close conjunction, only 4' separating the two bodies. An interesting spectacle about 3 a.m.
- ♂. MARS is an evening star in Cancer, enters Leo on 19th.
- ♃. JUPITER is an evening star in Libra.
- ♄. SATURN is a morning star in Taurus.
- ♅. URANUS is in Capricorn.
- ♆. NEPTUNE is in Cancer.
- ♁. The following table gives the Moon's position at noon on each day.

Aries	2, 3, 30	Libra	15, 16, 17
Taurus	...	4, 5	Scorpio ... 18, 19
Gemini	...	6, 7, 8	Sagittarius 20, 21, 22
Cancer	...	9, 10	Capricorn ... 23, 24
Leo ...	...	11, 12	Aquarius ... 25, 26
Virgo	...	13, 14	Pisces 1, 27, 28, 29

The Weather.

The month opens with unsettled weather, thundery on 5th and 8th, changeable 9th, again stormy 10th, variable to 13th; mild, but overcast for some days, change 21st; lowering of temperature about 26th, then quick change and fine end of month.

Horoscopes of Notable People.

AN EYE DOCTOR.

WE append this month for our readers' study the horoscope of a gentleman who has attained to some considerable degree of fame in connection with the treatment and cure of Eye Disorders. He was born in the West of England on May 18th, 1870, at 9.15 a.m., and the subjoined figure is erected for that time. We find the sign Leo rising, with the Sun ruler of the horoscope placed in the sign Taurus—a sign so frequently associated with healing powers—in parallel with Jupiter, and applying to conjunction with the same planet. The Moon is placed in Capricorn, in the sixth house, that division of the heavens ruling medicine and hygiene, in trine to Mars, but in sesquiquare to Sun and square

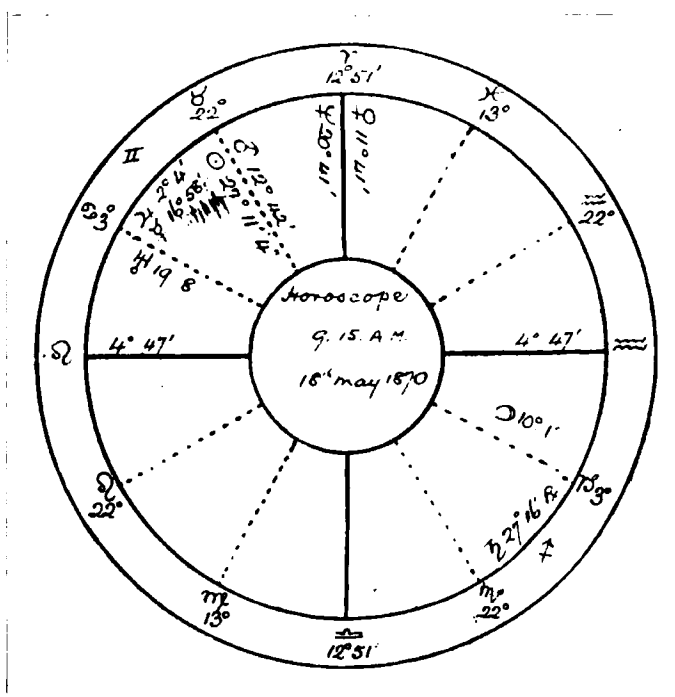
to Venus. Saturn is near the cusp of the sixth house in trine with Neptune, this latter planet being also in sextile with Mercury, but square to Uranus.

This is a more than ordinary horoscope, but it is doubtful whether at first sight the peculiar and beneficial gift of our subject could be detected. It is to be observed that the Sun is conjoined with the Pleiades, a group of stars which is supposed to give blindness when conjoined with the luminaries. I do not know whether our subject has ever

experienced any serious eye trouble, but personally I place very little reliance on these old rules relative to the supposed influences of the fixed stars. It must not be forgotten that Uranus and Neptune were unknown in the olden days, and that both these planets have particular influence over the eyes, and in this horoscope we have Neptune in the tenth house in Aries ruling

the head, and therefore the eyes, at once showing the occupation and its particular nature.

Our subject is also a herbalist, and in this matter we have the Moon in the sixth, and Saturn on the cusp of the same house in trine to Neptune, and in this part of his work he will attain to some degree of fame, for the Moon in Capricorn al-



ways brings fame and public notoriety.

The mental powers are of a high order, for Mercury is essentially dignified; the mind being versatile, acute and alert. Its eleventh house position gives scientific ability and intuition, and shows also the humanitarian nature. The ruler of the horoscope in the eleventh also points to his life being concerned with the welfare of others, and his life work being humanitarian in nature.

The combination of the Sun in Taurus

and Moon in Capricorn is exactly typical of our subject, for he writes that in the paragraph on page 157 of the May issue of *THE MESSENGER*, the delineation of his character is given to "perfection."

Our subject has not arrived at a very successful period of his life, for the Sun will be soon in opposition to the radical Moon, and some important change in life is indicated in 1911.

How to Judge a Horoscope.

A SERIES OF SPECIAL LESSONS IN ASTROLOGY. By E. H. BAILEY.

CHAPTER X.

TEMPORAL AND MATERIAL CONDITIONS.

This subject has already been partially dealt with in the previous series of articles in the last volume. The temporal conditions of life are judged from the four triangles, the apex of each being the four angles, and the material conditions by the three squares of the angles, succeedents, and cadent houses. The different matters dealt with comprise all such worldly affairs as finance and profession, marriage and friendships, travel and journeys, old age and death. These are judged from the triangles. From the squares we have the life position, honour and reputation, wealth and certain financial matters, relations and correspondence, and all latent matters which depend upon special circumstances coming into the life.

We will take each of these seven sections and analyse them.

SECTION 1.—Triangle of Life. First, fifth, and ninth houses.

This denotes life in its threefold activity. In the first house we have the physical life and its opportunities and capabilities; in the fifth house life in man's posterity, this house ruling children; in the ninth house, life in God, the religious and higher thought medium.

SECTION 2.—Triangle of Action. Tenth, second, and sixth houses.

This is the second of importance, and has special reference to the amount of worldly success, material gain and riches, and the

position in life. In the tenth house we have the temporal dignity, the profession, and material position; in the second house we have material possession, the financial affairs of life, money and riches obtained by labour; in the sixth house we have temporal comfort, employment, and labour, and that which conduces to the comfort of man.

SECTION 3.—Triangle of Marriage. Seventh, third, and eleventh houses.

The triangle of marriage or human intercourse is the third in order, and signifies the natural relationship of marriage, kinship, and friendship, or the threefold tie of body, blood, and benevolence. In the seventh house we get the tie of the body, conjugality, the joining of one body to another; in the third we have the tie of blood, relations, consanguinity, all blood relations of the same family; in the eleventh house we have the tie of friendships, that of favour, companionship, or association.

SECTION 4.—The Terminal Triangle. The fourth, eighth, and twelfth houses.

This is the last of the four triangles, and governs all matters to do with affliction and death. The fourth house denotes seclusion and affliction coming through hereditary tendencies; the eighth house denotes finality or death; and the twelfth house we see affliction arising through various causes—enmity, privation, and suffering.

The three squares are as follows:—

SECTION 5.—The Square of Progress. First, fourth, seventh, and tenth houses.

This denotes the actual progress of the

life. In the first house we have the worldly ambitions, the start in life, and opportunities; in the tenth we have profession and honour and fame, and shows the course of the life; in the seventh house comes the business and public dealings, the struggle for place in the world; and in the fourth we have the end of life, retirement with honour or the reverse, and shows the eventide of life.

SECTION 6. — Square of Determination. Second, fifth, eighth, and eleventh houses.

These houses govern all matters to do with the feelings and emotions developing with the life which have to be obtained by work, and are chiefly concerned with wealth and substance. In the second we have wealth depending upon personal activity; in the fifth house the speculative and enterprising tendency appears; in the eighth house we find money to do with legacies, bequests, and the possibility of money being received through others; in the eleventh house we have the aspirations and desires, the goal which we would attain to.

SECTION 7.—The Square of Reason. Third, sixth, ninth, and twelfth houses.

These houses relate to private or silent matters coming into the life. In the third house we have correspondence, papers, short journeys, learning; in the sixth we have service, when the mind functions for others, also private matters to do with hygiene, etc.; in the ninth house we have all matters of a philosophical and mental nature, study, and the private beliefs; and in the twelfth house the secret sorrows and occult tendencies.

This last square is a very difficult one to understand, being dual in nature. All the four houses are concerned with relatives and journeys, and all matters dealt with are of a latent character, depending upon the actual development of the life. An entire issue of THE MESSENGER could be written on the mysteries of this last square.

Now, in judging the planetary influence in the seven different sections, we take each one separately and note signs on the cusps, the planets in each house, with aspects thereto. When the houses are not occupied,

then take the rulers of the houses and note their positions and aspects.

Taking our example horoscope, we find the following analysis of the several sections:—

SECTION 1.

1st house. ♄, ♀ rising, ♄ ruler of horoscope, ♀ Δ ♂, ♀, * ♄, □ ♀, ♄ ♀, ♂ ☉, ♂ ♀.

5th house. ♄, ☽ ruler in 8, 2nd house ♂ ♄.

9th house. ♀, ♄, ☉ all in ♀, and all in ♂ and P; ♀ and ☉ just past □ of ♀.

SECTION 2.

10th house. ♀, ♄ ruler in 9th, ♂ and P, ☉ and ♀.

2nd house. 8, ♄ and ☽ in 2nd, ♄ * ♀, ☽ ♂ ♄.

6th house. ♄, ♄ therein, Δ M C.

SECTION 3.

7th house. ♄, ♀ ruler in ♀ P, and ♂ ☉, □ ♀, = intercepted, ♀ ruler in ♄, ♂ ♂, 8 ♄.

11th house. ♄, ♀ ruler in ♄, □ ♀, Δ ♂, Δ ♄, * ♄.

3rd house. ♄, ♀ ruler in ♀, aspects as before.

SECTION 4.

4th house. ♄, ♀ ruler, aspects as before.

8th house. ♄, ♂ ruler, ♂ ♄, 8 ♄, Δ ♀.

12th house. ♄, ♀ ruler on asc., aspects as before.

SECTION 5.

1st, 10th, 7th, and 4th houses. Rulers and aspects as before.

SECTION 6.

2nd, 11th, 5th, 8th houses. Rulers and aspects as before.

SECTION 7.

3rd, 12th, 9th, 6th houses. Rulers and aspects as before.

In Vol. II. of THE MESSENGER, in the previous set of lessons given by me, will be found many of the significations of the above positions, and they should be studied by readers.

(To be continued.)

Raphael's Ephemeris : Some of its daily uses.

By "EUODAO."

(Continued from last Month.)

I will now detail the most dangerous parts to be operated upon while the ☽ is in the sign ruling then.

(1) The days when the ☽ is in ♈ would be dangerous for operations to the head.

(2) The days when the ☽ is in ♉ would be dangerous for operations of the throat.

(3) The days when the ☽ is in ♊ would be dangerous for operations on the lungs, and for administering anæsthetics.

(4) The days when the ☽ is in ♋ would be dangerous for operations of the stomach and breasts.

(5) The days when the ☽ is in ♌ would be dangerous for operations near the heart, or on the spine, also for taking chloroform.

(6) The days when the ☽ is in ♍ would be dangerous for operations on the intestinal region, appendicitis and peritonitis being very deadly. The ☽ in ♍ I consider to be the most deadly influence for an operation in this region. One can find ample proof of this in the newspapers by the deaths which take place in our infirmaries through operations for appendicitis, and better still, if one should happen to know a nurse or doctor in any of these establishments or private homes, they will be able to receive from them such an array of evidence as will settle, once for all, the deadliness of the influence of the ☽ in ♍.*

(7) The days when the ☽ is in ♎ are bad for operations of the liver and kidneys.

(8) The days when the ☽ is in ♏ are bad for operations on the generative organs, and piles.

(9) The days when the ☽ is in ♐ are bad for operations on the hips or thighs, and those who have to undergo the amputation of a leg or arm should see to it that the ☽ is not afflicted by ☿, and at the same time

within 17° of the ☉. For such conditions adhering at the time would prove fatal.

The other three signs I don't consider to come under the danger zone, unless the conditions dealt with in number 9 exist.

For those suffering with eye troubles, the best time to minister unto them would be when the ☽ is going to the full, and in any of the twelve signs except ♈, ♉ or ♊. Never tamper with the eyes when the ☽ is in bad aspect to the ☉.

To those people who find medicine essential for their well-being, and who indulge in it at the stereotyped "three times a day after food," the following method might be tried by way of a change, and I think it will soon be manifest that, as Solomon says: "To every *thing* there is a season, and a time to every purpose under the heaven." For troubles such as constipation, let the ☽ be in the moist and absorbing signs ♋ or ♎. It is not advisable to take physic when the ☽ is in ♈, ♌, ♍ or ♏, for then the fixed element in the body would be strong, consequently the physic would be less effective, hence the reason why ♈ and ♎ ruling the secretions and juices are easily acted upon by physic. For *mal-de-mer* and biliousness never take medicine while ☽ is in ♈, ♉ or ♊, for it would only aggravate the nauseous condition. Parents would do well not to dose their children with such odious medicines as castor oil and cod liver oil when the ☽ is in any of those three signs, for the stomach would be apt to repel it at once. I consider the ☽ in ♍ to be the best time to take oil into the system.

As the question of "fasting" has entered into the curriculum of the medical man, and should you find it desirable to give your stomach a period of rest, you cannot select a better time than that when the ☽ is in ♈, for then you will be able, like the camel, to draw from your reserve forces, also to absorb from the ether the life-sustaining elements.

*Our contributor makes a serious mistake here. The appendix is under the rule of ♍, and appendicitis is a typical ♍ complaint.

Fasting men all have the influence of 8 strong in their horoscopes.

For those having climbing proclivities and who wish to make the ascent of some hill or mountain, let the ♃ be in one of the common signs ♀, ♁, ♄, or ♀, ♀ preferable, for then they would be most nimble with their limbs, as these signs give great flexibility and elasticity. I would also commend the signs ♀ and ♁ to the notice of aviators. The former, I am disposed to think, is more favourable for balloons and air-ships of the Zeppelin type; the latter, being a sign of equilibrium, is more favourable for aeroplanes, bi-planes, and such ilk. [What about ♁.—Ed.]

To those who wish to work along the line of least resistance, especially in love matters, let them do most of their correspondence with the other sex, and mix with them on the days when the ♃ is in the Venusian signs 8 or ♁. These are really the best times for both sexes to carry on transactions with each other.

For those interested in psychic matters and who wish to know the most favourable times for such, let them, if it be physical phenomena they desire, experiment on the days when the ♃ is in ♀ or 8, preferably the latter, and in good aspect to ♄. But if it is trance, psychometry, or clairvoyance that is wanted, let the ♃ be in ♁ or ♀, and going to the full, and at the same time in good aspect to ♄. Hypnotic experiments should be carried out while the ♃ is in ♁, ♁, or ♀, and in good aspect to ♄ or ♀, the latter if the subject or sensitive is a lady.

Those who wish to become their own Daniel, so that they may know the time when what their dream presages will come to pass—that is, if the dream has not its origin in a late supper or the worry and anxiety of the daily toil—let them note the hour their dream took place and what was the planet ruling that hour, which can be seen from a glance at any of the published planetary hour tables, and when the ♃ comes to a ♄, ♀, or ♁ of that planet, the dream, if it be of good purport, will commence to show its effects; but if it is of evil purport it will begin to operate when the ♃ comes to the ♄, ♀, ♁, or ♄ of that planet.

The best times to set out on land journeys are when the ♃ is going to the full and in ♀, ♁, or ♄.

If you wish to take a long voyage, let the ♃ be in ♁ or ♀ when you start. These signs, along with ♀, are also favourable for bathing or swimming. Keep out of boats when the ♃ is in ♄.

If you should in any way feel timid of approaching people of influence and position to ask of them a favour, perhaps only their autograph, if you are a student of graphology, or their birth data, if you are a student of astrology, let the ♃ be in ♀ or ♄, and at the same time in good aspect to ♄ or ♄.

It is a favourable time to visit lawyers or ministers when the ♃ is in good aspect to ♄.

In conclusion, I wish it to be distinctly understood that what I have placed before you is supplementary, and does not in any way supersede the influences working in the *personal* horoscope at the time. But where it is in harmony with the "directions" or "transits" operating at the time, these will be greatly strengthened thereby. For example, those who have the Moon in good aspect at birth to the planets which are signifiers of any of the things I have dealt with will find them more applicable to them than those who have them in evil aspect or no aspect at all. For instance, those who have the Moon in good aspect to Mars at birth is one testimony that is favourable to them having anything to do with surgeons or dentists, and, whenever these two planets come into friendly aspect with each other, they favour, to a certain degree, what they indicated at birth. The same applies to the rest of the planets. Some astrologers may protest against this contention, but I am firmly convinced of it by my study and that of my colleagues of horary astrology, for, mark you, at the very time I consult a dentist when the ♃ is in good aspect to ♄, a child then born in the self same town would have these two planets exerting their influence in its horoscope, as they were when I was born. I hold with Alan Leo, and others that, at the time of birth, planets endow us with their properties. They then move away from the aspects they had with

each other at birth; but whenever they come into the same or somewhat similar relationships with each other again they immediately excite the properties they en-

dowed us with at birth. The microcosm within them responds to the macrocosm without; in other words, the child element feels the influence of its parent.

Old Moore's Table Talks on the Stars.

IX.—FURTHER TALKS ON COMETS.

AS my recent talk on the subject of comets has raised some inquiry in various quarters, I am again taking this subject for further discussion, and am bringing forward a new theory in connection with the formation and construction of these remarkable bodies, on which discussion is invited.

We read a great deal of late with regard to the passage of the earth through the tail of Halley's comet, and of a visionary catastrophe which is supposed to take place at this time. In the theory which I am going to put forward I shall try to show that such a catastrophe is wholly impossible, and, therefore, put forward the question—What is a comet? and propound as the answer the theory above mentioned.

In the first place I give as my opinion that a comet is a world in the making. The latter consists of a large mass of molten matter, revolving, like all bodies of our own system, round the Sun.

Let us take Halley's comet as an instance. This body revolves round the Sun in a period of about 75 years. It has a very elongated orbit, shaped somewhat like a cigar; the Sun occupies the extreme end. At its nearest approach to the Sun it travels at an almost inconceivable speed, and as it recedes away into space its motion gets slower, and at the further end of its orbit its speed is almost a crawl. Now, there are two points in connection with a comet to which I would call my readers' attention. It has no tail until it approaches close to the Sun, and that the tail is always turned to the opposite side of the head of the comet to which the Sun is, and it is from these two factors that I put forward the theory above mentioned. The reason is not far to seek. The comet is

approaching the Sun at an enormous speed; as soon as it comes within a certain distance the heat of the Sun, playing on the head of the comet, gives the molten matter of which it is composed additional energy; and just in the same way as a wet cloth hung before a roaring fire will steam, so the force of the Sun's rays on the head of the comet will cause it to send forth vapours, which will spread out behind the comet, and thus form what is known as the tail. That the tail is caused by the action of the Sun's rays must be a fact, else why should the tail not exist at the further extremity of the comet's orbit, when it is only visible at its near approach to the Sun? Therefore, from these facts I consider that the head of the comet is a mass of molten matter—a world in the making—and that the tail is caused by the rays of the Sun acting thereon, and causing it, as it were, to smoke, and that, therefore, the passage of the earth through the tail of a comet will cause no catastrophe, and nothing more will happen than a hazy, luminous mist during the time of the occurrence.

In conclusion, it may be stated that some comets have no tails, and the answer to that objection can be met with the reply that the head of such comets has condensed to such a degree that the action of the Sun cannot have any appreciable effect thereon.

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Life, Death and Hereafter.

THE MYSTERIES OF BEING.

CHAPTER IX.

HEREAFTER.

Our birth is but a sleep and a forgetting,
The soul that rises with us our life star
Hath had elsewhere its setting
And cometh from afar.

And what of the Hereafter? What is that state of existence, so to speak, that is to be after Death? There are many different theories or opinions concerning it. But whether we take the old Pagan ideas, the Nirvana of the Buddhist, the Paradise of the Moslem, the Amenti of the Egyptians, the Heaven of the Christians, or the Happy Hunting Grounds of the Indian brave, we find that through all religions of the world the one same fundamental idea that there is a Hereafter or state of bliss to which mortals can attain, and, on the other hand, there is a state or place of punishment allowed to those who have not lived a proper life here, and thus it is we get in our own religion of to-day the Pagan idea of Heaven and Hell so vividly put before us, and on this latter subject I shall have something further to say.

The first point in connection with Hereafter I wish to deal with is in relation with the period which elapses between this world and the next, that time between Death and the beginning of Paradise, according to the Christian creed. What is this period? and what is supposed to take place therein?

We have three different aspects of the same idea to look at—the Spiritualistic, Roman Catholic, and Theosophical, and in all three we have, broadly speaking, one element of unity or harmonious teaching.

The Spiritualist believes that after Death there are different places of being *in the spirit*, in which the souls of the departed are placed, differing in nature according to the life lived on earth, but all leading up to the one end, namely, the union with the Great Spirit.

The Roman Catholic holds that after Death the soul passes into Purgatory, a state of purging, whereby the sins of the earth life are wiped away by a series of tortures in order that all uncleanness may be taken away, and that at the last the soul may be able to stand before God in the great Day of Judgment.

The Theosophist argues almost on parallel lines, differing only in one essential point, namely, that the soul, instead of passing through different stages separately, is re-joined to a human body and compelled to go through the same process of purification by continuous lives on earth.

Practically the one main idea is shown in all three, and all do away with the erroneous idea of a Hell of torture, in which part of the human race are compelled to exist, while the other part enjoys a continuous period of existence in a Heaven of happiness. As to how far either of these three are correct is a matter of conjecture, but, as far as I am personally able to judge, the weight of evidence is most emphatically in favour of the theosophical idea of re-incarnation, it being, as I have personally explained, a clearly evidenced phenomenon in Nature itself.

The period of soul existence which comes after Death—the period between one life and the next—is one of rest—rest and recuperation, wherein the soul, worn out with the toils of an earthly existence, tired of the ceaseless struggling after the unattainable, escapes from its earthly bondage and for a period has rest, and during that time recuperates and draws together the threads of the past and builds them up into memory. Then the hour strikes, and the soul is re-born. For some the period is longer, for others shorter, according to the degree of perfection each has attained to.

We know only too well that there are some who argue that there is *no* Hereafter, that Death is the final end of all things;

but we who can see partially through the veil of scepticism which is growing around us know quite differently. Can it really be that all the marvels of the universe are purposeless? that we are doomed to think thoughts which we can never realise? to pray to a God if there be none? to long for a Hereafter if Death is set before us as the final end of all things? Such a condition as this must be most assuredly rejected.

The second point I wish to deal with is the matter of the division of humanity into

two parts—a mere handful of the human family to be assigned to heavenly and eternal glory, peace, and joy, and the other enormous majority to the opposite, a theory, to use the words of Pastor Russell, of the Brooklyn Tabernacle, in his address at the Royal Albert Hall on May 8th, “the most absurd, the most unreasonable, the most God-dishonouring, and the most diabolical theory known amongst man.”

This point I will leave until next month.

(To be continued.)

The Scientific Attitude of Astrology.

By JAMES HARVEY, Author of “Essays on Astrology,” etc.

CHAPTER VI.

At this point the scientific side of astrology must be abandoned, and examination made of the basis of planetary influence; and proceedings undertaken to institute evidence as to the reality of the effect of astral vibration upon man, creature and thing. The fact that light is one of the most important factors in life is a postulation that will stand without disagreement. Without light man could not live half the time he does, wanting its fructifying power the human family would cease to be, and the earth become a lifeless speck of stardust in the immensity of space. Contemplating this, the theory of the stargazer that, the wanderers of the waveless sea of sky are but mediums through which light manifests in various ways, dispels the idea of astrology having no scientific foundation. The Rontgen rays, and lately discovered N-rays, show the power of light in a most wonderful manner. The first is a mighty agent in locating missiles and disease in physical organisms. The other, according to its discoverer, Blondlot, is a great aid to the quickening of eyesight; and in an experiment to explain how marine and fresh-water animals kept to their respective environment, he demonstrated that sea-fish swam about actively in the light, and in darkness sank to the bottom; and from this circum-

stance he proved that, owing to the inability of the N-ray to penetrate fresh-water, sea-fish on entering a fresh-water river became powerless and were carried out to sea again. Here we have light potentially acting upon organism, and regulating the behaviour of the subject under its power. The Photographic ray of Professor Finsen, used in the destruction of the microbes or germs of hideous forms of wasting disease is in use, and known all over the world.

From these facts it can be seen that light either acts in a great many ways or there are a great many forms of light; however, the destructive or constructive potency of light is undisputed as an agent in natural phenomena.

It is common knowledge that by focussing an ordinary magnifying glass pleasant or painful sensations can be transmitted to the exposed parts of the body by the action of sunlight. From this may be conveyed an idea as to what is meant by planetary aspect, which determines the current of life-action at the human being's entrance into the world. The average observer is aware of the action of light, conversant with the fact that it will take the colour out of clothes, photos and papers, and penetrate black or dark fabrics with more ease, than drapery or clothing of a lighter shade. The Sun is nearer to the earth during winter than in summer, yet atmospheric temperature is

considerably scarce and low at that season, and when the Sun is farthest away the very opposite is the case: proving that warmth and cold are matters of altitude or position of the centre of our system. The radiometer moves by the action of light, and colour is dependent for manifestation upon the vibrations of the same commodity. Evolutionists contend that the eye is the result of it: and Haeckel states that the Sun gave the life-properties to protoplasm.

Light has been used as a means whereby to drive men mad, and captives have perished insane from the want of its strengthening presence. People sleeping in the moonlight in Oriental and tropical countries incur *nyctolopia*, or moon-blindness, thereby preventing vision at night. Those afflicted with a halt in their speech stammer most at the full of the Moon, and in the country when the rustic is making his rushlights he takes care to gather his rushes during the season of the new Moon, the sap of the rushes always being then at the greatest strength. On good and reliable authority it has been told me of two rival pea planters who vied with each other in the production of prize peas. One of the emulators was told—by an astrologer, I suspect—to always plant his crop in the days of the first quarter of the Moon, and, implicitly obeying the observance, he brought forth a harvest of peas which was the pride of the country-side at every exhibition for beauty and size.* It is a generally accepted fact that plants and vegetables thrive better when set in the days of the young Moon. Individuals are moon-struck in China, and ever after on clear moonlight nights undergo fits of raging madness; and whether it be due to the mental association of the disease's origin or the lunar rays is a debatable question. However, the latter position is the most recommendable to sense and reason. Here is a case of moon-stroke taken from the *New York Herald* of 1909, given by a sailor.—

"In a full Moon one night in the tropics I fell asleep on the deck. The Moon shone directly on me. I lay in a white pool of

*This is a mistake. Peas should be sown on the third day before the full Moon. — Ed.

moonlight. So three hours went by. Then when they woke me I felt like a man in a dream. My mouth hung open as it does when I sleep, and I couldn't close it, and my head lay over on one side, and I couldn't straighten it up. Nor could I understand what people said to me. Nor could I obey orders. Voices I'd hear, far away, but they seemed meaningless and unpleasant. I was very drowsy. All I wanted was sleep. They worked on me for two days, rubbing me down with cold water and dosing me with castor oil before they brought me round. My moon-stroke happened eight years ago, but still at every full Moon I am stupid and drowsy, my head droops a little to one side, and my mouth tends to hang open."

This testimony to the effect of the Moon needs no comment; further instances will be found of recent date in my article "Astrology and Science" to this magazine last year, cited from the observations of Heinrich Daath.

(To be continued).

Books Received.

NATURE'S HELP TO HAPPINESS. By A. T. Schofield, M.D., M.R.C.S.

This little book is most excellent, and we can thoroughly recommend it to all our readers. Parents and those connected with children should study it. Post free 1s. 2d. from the office of THE MESSENGER.

NERVOUSNESS. By John Warren Achorn, M.D.

It is a well-known fact that the majority of people suffer from nerves, and that the disease is gaining ground every day, until we may say it is becoming a national calamity. We think that if people who suffer and those who have to do with them would read this book a good deal of this growing complaint would be stopped and great benefit derived. We ask all our readers who suffer to obtain a copy for their own good; and those who are not so afflicted can reap knowledge how to treat their more unfortunate brethren. W. Foulsham & Co. will be pleased to supply this book post free for 1s. 2d.

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Astrology and Reincarnation.

OUR contributor "Kanet Wcipc" is of opinion that the position of the planets in the horoscope of birth portrays the passing out in the last physical life of the native, and in reply to our editorial note on p. 130 quotes a letter in the May issue of *Modern Astrology*, in which it is contended that Bachaus, the celebrated pianist, is a re-incarnation of Beethoven, on account of the supposed correspondence of the death figure of the latter with the horoscope of the former.

This theory, as far as we are aware (but we are open to conviction if our contributor can quote the author and date, and we certainly ought to know, being in constant touch with all the leading astrologers in England for over 10 years), has never been voiced until the publication of the letter referred to.

The correspondence between the two figures is, in our opinion, a very indifferent one, inasmuch as the angles are quite different and the planetary positions very dissimilar. No one would consider the Moon *ruling* the tenth and placed in the sixth to be a similar influence to the Moon *in* the tenth. In addition to that, the period elapsed from the death of Beethoven to the birth of Bachaus is far too short to fall in with the period usually allotted by Theosophists in connection with re-incarnation. Again, the writer of the letter states that Saturn in Beethoven's death figure is in the ninth house, whereas it is only 15' from the cusp of the tenth house, and therefore is in that house, thus completely spoiling the supposed correspondence.

We should be disposed to consider the theory as rather far fetched in the face of what we have always understood to be the accepted belief in regard to re-incarnation, and to which we referred when we suggested that our contributor was *confusing* (not *confounding*) the pre-natal epoch in the matter.

We have always been given to understand,

and we believe it is an opinion held by most advanced astrologers, that the pre-natal epoch is the sum total of all previous incarnations, and represents the real individual man at the end of his last life, and that the horoscope of birth represents the conditions and environment through which he has to work during the present life. We personally contend this to be true in a very great degree, as we have had considerable experience in connection with the pre-natal epoch and its influence on the life and destiny.

The remarkable resemblance between Bachaus (whose horoscope is given in THE MESSENGER, vol. i. page 176) and Beethoven could only be noted by the comparison of the birth horoscope of each, and not from the death figure of one with the natal figure of the other. If our contributor could favour us with the horoscope of Beethoven it would be of interest to our readers.

With reference to our contributor's excellent readings of horoscopes, will he kindly pardon us for saying that their excellence is somewhat marred by the serious errors in his calculations. Unfortunately, both the figures for Miss Stacey and Martin Harvey were sent to the block makers by the publishers before we saw them, and consequently we had no opportunity in checking the figures. In the case of Miss Stacey, the R.A.M.C. for the time stated—presuming it to be Greenwich time—is 16h. 23m. 31s. Sagittarius 8 on tenth house, Aquarius 10 rising, so that all the cusps are incorrect. The planetary longitudes are also nearly all incorrectly computed.

The horoscope of Martin Harvey is correctly computed as regards the cusps of the houses, but all the planetary longitudes save that of Venus are wrong.

We would also draw attention to the fact that both horoscopes are given to *seconds*, which shows that some method of rectifica-

tion has been adopted, though nothing is stated on this point.

The recorded time should have been stated and the method of rectification noted, so that

students of astrology might have an opportunity of examining the matter. Perhaps our contributor will favour us with some information on these points.

Birthday Influences during June.

And the Fate of every Child born during the Month.

NOTE.—All back numbers from October 1907, except September 1908 and January 1909, can be supplied 3d. each post free, giving each month's Birthday Influences.

1. WEDNESDAY. (Ruled by Mercury.) ♃ in ♈, △ ♀, △ ♂. A changeable year, sudden slight reversals, but new work and undertakings, journeys and benefits through opposite sex. A child born on this day will be irritable and erratic, but active, popular and very energetic, and a favourite with the opposite sex.

2. THURSDAY. (Ruled by Jupiter.) ♃ in ♏, * ♄, * ♃, ♄ ♄. A variable year, some changes, journeys and benefits in employ, but danger of litigation and financial loss. A child born on this day will be clever, intelligent, original and inventive, but will be somewhat extravagant and should avoid legal disputes.

3. FRIDAY. (Ruled by Venus.) ♃ in ♏, * ☿, ☿ ♀, ☿ ♂. A changeable year, benefits in employ and through superiors, but danger of disputes and treachery. A child born on this day will be revengeful and hasty, but will benefit in employ and through the help of friends.

4. SATURDAY. (Ruled by Saturn.) ♃ in ♏, ☿ ♀, ☿ ♂. An evil anniversary, bereavement, sorrow and disappointment, danger of indisposition and family troubles. A child born on this day will be erratic and irritable, should be careful in dealing with the opposite sex, and will suffer many heart sorrows in life.

5. SUNDAY. (Ruled by Sol.) ♃ in ♏, * ♄, * ♂. A year of disappointments, danger of bereavement and sorrow, some changes and new undertakings. A child born on this day will be very sensitive and sympathetic, impressionable, but energetic and clever.

6. MONDAY. (Ruled by Luna.) ♃ in ♏, △ ♄, △ ♄, ♂ ♃. An important year, great changes, both mental and material, new friends, improvement in affairs, financial gains, but danger of disputes. A child born on this day will be very original and clever, fond of the occult, and will rise in life to a fair position.

7. TUESDAY. (Ruled by Mars.) ♃ in ♏, ♂ ☿. A variable year, some changes, slight danger of accidents and indisposition. A child born on this day will be rash and impetuous, and will gain in employ and through superiors.

8. WEDNESDAY. (Ruled by Mercury.) ♃ in ♏, * ♃, ☿ ♄, * ♀. A changeable year, danger of accidents and law, some benefits through elders, slight financial losses, and new friends. A child born on this day will be rash and hasty, inclined to be extravagant, but will gain in employ and through the opposite sex.

9. THURSDAY. (Ruled by Jupiter.) ♃ in ♏, ♂ ♄. An evil year, danger of slight indisposition, family troubles, plots and treachery. A child born on this day will be impressionable and psychic, rather faint-hearted, and will have a more or less quiet life.

10. FRIDAY. (Ruled by Venus.) ♃ in ♏, ♄ ♄, ☿ ♃, ♂ ♂, * ♃. A disastrous year, heavy losses, indisposition, and many serious troubles and trials, some help through friends. A child born on this day will be impulsive, hasty, eccentric and very rash, though clever and intelligent, and should guard against all precipitate actions and think twice before acting.

11. SATURDAY. (Ruled by Saturn.) ♃ in ♏, ☿ ♀. An evil anniversary, danger of indisposition and losses, accidents and disappointments. A child born on this day will be rash and hasty, very impetuous, will suffer through the opposite sex, but gain in employ.

12. SUNDAY. (Ruled by Sol.) ♃ in ♏, ☿ ♄. A fairly good year, benefits through superiors, changes and success in employ, but danger of scandal and evil reports. A child born on this day will be clever and intelligent, popular and esteemed, but liable to suffer much through false reports.

13. MONDAY. (Ruled by Luna.) ♃ in ♏, △ ♃, △ ♃. A brighter year, many new friends, changes and many little benefits, gain through company and the opposite sex. A child born on this day will be very popular, artistic, steady and trustworthy, but should guard against litigation.

14. TUESDAY. (Ruled by Mars.) ♃ in ♏, * ♄, △ ♄, ☿ ☿. A changeable year, journeys, but danger of bereavement and indisposition and losses. A child born on this day will be original and inventive, impressionable, but health and environment will prove a drawback to success.

15. WEDNESDAY. (Ruled by Mercury). ♀ in ♈, ☿ 24, △ 3, △ 5. A successful year, many changes, great improvement in affairs, promotion and many new friends. An important year of life. A child born on this day will be clever, intelligent, of some literary genius, and will rise in life to a very high position, by personal merit.

16. THURSDAY. (Ruled by Jupiter). ♀ in ♈, ☿ 24, △ 3, △ 5. A variable year, some slight changes, benefits through friends, but danger of plots and treachery from others. A child born on this day will be impressionable and sentimental, will gain through employ and by the help of friends, but will have a very quiet life.

17. FRIDAY. (Ruled by Venus.) ♀ in ♈, △ 3, ☿ 24, △ 5. An unpleasant year, many upsets and adverse changes, danger of disputes and accidents, but some benefits through employ. A child born on this day will be hasty, rash and erratic, should always be careful in dealings with others, and always remain in employ.

18. SATURDAY. (Ruled by Saturn). ♀ in ♈, △ 3, ☿ 24, △ 5. An evil year, many worries and losses, indisposition and bereavement. A child born on this day will be desponding and fainthearted, and will have a very unsuccessful career.

19. SUNDAY. (Ruled by Sol). ♀ in ♈, △ 3, ☿ 24, △ 5. A variable year, some disappointments and domestic troubles, but changes, journeys and improvement of position and affairs. A child born on this day will be rather careless, but original, inventive and very intelligent, and will have a fairly successful career.

20. MONDAY. (Ruled by Luna). ♀ in ♈, △ 3, ☿ 24, △ 5. An unsettled year, new work and enterprises, slight danger of disputes and quarrels, but some gains through friends. Much worry and annoyance is also indicated. A child born on this day will be hasty, energetic, sharp of speech, but will make a fairly successful life and gain some approval from others.

21. TUESDAY. (Ruled by Mars). ♀ in ♈, △ 3, ☿ 24, △ 5. An unimportant year, slight gain in employ, but many little worries. A child born on this day will be rather hot-tempered and will gain in the employ of others.

22. WEDNESDAY. (Ruled by Mercury). ♀ in ♈, △ 3, ☿ 24, △ 5. An evil year, indisposition and loss of employment, and many troubles indicated. A child born on this day will do best in a subordinate position and should never look for public approval.

23. THURSDAY. (Ruled by Jupiter.) ♀ in ♈, △ 3, ☿ 24, △ 5. A variable year, some financial benefits, but danger of indisposition and family troubles. A child born on this day will be popular and fairly successful, but will have many drawbacks through health and environmental conditions.

24. FRIDAY. (Ruled by Venus). ♀ in ♈, △ 3, ☿ 24, △ 5. A variable year, some changes, unexpected gains, and benefits through the opposite sex. A child born on this day will be artistic, romantic, intuitive and very popular, and will make a fairly successful career.

25. SATURDAY. (Ruled by Saturn). ♀ in ♈, △ 3, ☿ 24, △ 5. A troublesome year, indisposition danger of accidents and bereavement, gain through friends and some benefits in employ. A child born on this day will be passionate and hasty, will gain through superiors and have a fairly successful life.

26. SUNDAY. (Ruled by Sol). ♀ in ♈, △ 3, ☿ 24, △ 5. A rather unsettled year, improvement of position and new responsibilities, but many little changes, upsets and annoyances. A child born on this day will be steady and trustworthy, and will have a more or less successful career in life.

27. MONDAY. (Ruled by Luna). ♀ in ♈, △ 3, ☿ 24, △ 5. A better year, gains and successes, improvement in position and affairs, and some promotions. A child born on this day will be serious, steady and very honourable, will rise in life and make a successful career.

28. TUESDAY. (Ruled by Mars.) ♀ in ♈, △ 3, ☿ 24, △ 5. An evil anniversary, financial losses, danger of law, indisposition, evil reports and many little worries and annoyances. A child born on this day will be extravagant and wasteful, sarcastic and sharp in speech, and often involved in many little troubles.

29. WEDNESDAY. (Ruled by Mercury). ♀ in ♈, △ 3, ☿ 24, △ 5. A successful year, benefits through the opposite sex, social gain and changes. A child born on this day will be popular, artistic, romantic and will have a fairly successful life.

30. THURSDAY. (Ruled by Jupiter). ♀ in ♈, △ 3, ☿ 24, △ 5. An unsettled year, financial losses, danger of litigation, new works and enterprises, trouble through superiors and loss of employment. A child born on this day will be active, enterprising and energetic, should be careful in financial affairs, never go to law, and be careful in dealing with superiors.

Errata.

May, 1910—page 152:—Column 1, line 30, for nx read m; column 2, line 17, for m read nx.

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Character Delineation for the Month.

May 23rd to June 22nd. Sun in Gemini.

DURING the period above named the Sun is passing through the sign Gemini, and the individual character of all persons born while the solar ray is passing through this sign will be restless, quick-witted, and mentally impulsive, somewhat ambitious and aspiring, but with an inclination to be imperative. They will be versatile and sensitive, love change and diversity, and can be relied upon in an emergency, having the power to quickly respond to requirements and to adapt themselves to new surroundings. There is a great deal of duality in their natures, so that at one time they will be generous, at another somewhat careful and near; bold and assertive, and yet timid and nervous. They are very intellectual, interested in art, science or literature, and are fond of all pursuits which tend to expand and improve the mind. They have a certain amount of restlessness which may lead to nervousness and irritability, and unless this is controlled they become somewhat diffusive, indecisive, and unreliable.

The three different types of people born according to the decanate held by the Sun are as follows:—

May 23rd to June 2nd. These have the full Gemini nature, and show all the various characteristics to the full.

June 2nd to 12th. There is a Libra sub-influence in the character during this time, which gives intuition, refinement, and a sympathetic nature, a great amount of foresight, and sharpens the perceptive faculties.

June 13th to 22nd. An Aquarius sub-influence is shown in this period, and this is good, giving a great deal of mental and physical activity, and those born under this influence are very good character readers, also good students of the metaphysical.

The twelve sub-types born while the Sun is in Gemini, according to the position of the Moon, are as follows:—

Moon in Aries.—Studious, given to in-

tellectual pursuits, fond of expressing their thoughts, a danger of becoming too independent and too changeable. There is a tendency to become erratic, and to be too self-willed, lacking in calmness, steadiness, self-control and perseverance; combative, witty, sharp-tongued.

Moon in Taurus.—Sensitive, determined, firm; feelings and ambitions prominent and powerful, energetic and persevering; business ability for organising, planning, acting as agent, manager, lecturer, etc.; changeable, restless, irritable.

Moon in Gemini.—Wilful, active, restless. There is a certain amount of self-esteem and independence; ability amounting to genius in some intellectual direction, artistic tendencies, refinement and literary ability.

Moon in Cancer.—Economical and thrifty in home life, sensitive and anxious disposition, likely to travel much, much restlessness and longing for sympathy from others; good memory, well-stored and comprehensive mind, intuitional, versatile, agreeable.

Moon in Leo.—Not sufficient firmness, much impulse, the affections being easily moved; at times very self-confident and hopeful, but often possessing greater powers than can be expressed outwardly; active imagination, poetical and dramatic ability.

Moon in Virgo.—Studious, critical, analytical, love for chemistry, humanitarian views, sensitive, apt to be mistrustful and melancholic, impartial and judicial, but inclined to be changeable, undecided, and lacking in perseverance.

Moon in Libra.—Perceptive, studious, imitative, with ability for public writing, well-developed comparison and likely to become popular, successful in artistic pursuits, cheerful, sociable and humane.

Moon in Scorpio.—Critical faculties accentuated, rather hard and severe, somewhat combative, with a desire to pull down without rebuilding; determined, argumentative,

assertive, or over-sensitive, jealous, proud, sarcastic, lively and witty, with practical business ability and power of management.

Moon in Sagittarius.—Active, restless, over-forceful, with lack in continuity and nervousness, intellectual and intuitive mental capacity; humane, generous, charitable and benevolent, genial, companionable, and of quick and good judgment.

Moon in Capricorn.—Quick individuality, slow personality, very good memory, mental abilities of a solid kind, suitable for Civil Service, professorships, Governmental positions and public appointments, too serious and despondent at times; there is a love of

science, tact, diplomacy, and often much ingenuity.

Moon in Aquarius.—Somewhat reserved, nevertheless very independent, at times erratic, always inventive and original. There is inclination for psychic or occult matters, and artistic faculty may be cultivated. Success will come through co-operation with others.

Moon in Pisces.—Intensely restless and rather irritable, with great desire for knowledge. Often dissatisfied, yearning for the unattainable; charitable, benevolent, social, sympathetic. Likely to travel, ability for medicine or nursing.

Correspondence.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—*Re* my letter in THE MESSENGER of January of this year, which contained the following message purporting to come from a deceased French astrologer: "Look March; you learn new relation; Herschel explains Sirius; influence theory of Herschel wrong; Halle will throw calculations wrong." Now I find on looking over the notes taken at the time that the month of April was given after we got March as the likely time. Now circumstances have since borne out the first part of the message. I learned in April of a birth which establishes a new link of relationship with myself.

With regard to the calculations of Halley's comet, these have been shown to be a little out, not much, but still—wrong.

On April 15th, at 9.26 p.m., under the direction of $\phi \Psi$, we got through the same instrument as before the following, purporting to be from the same source:—

(1) Watch the Moon about the full (24th May), for the comet's influence will cause perturbations of its orbit, which will never be the same again.

I will now put what followed in dialogue form, with comments thereon:—

Question.—(2) Will the comet's tail go through the earth?

Answer.—No; earth through tail.

[Now this is not a paradox, though it looks like one, for the nearest approach of the orbits of the comet and earth are nearly six million miles, and the earth passes the point of nearest approach before the comet gets there. After all, when we come to think of it, it is not the gaseous tail of the comet which passes through the solid earth, but the solid earth through the gaseous tail.]

Question.—What did you mean in your previous communication by Herschel explains Sirius?

Answer.—(3) Uranus and Sirius are similar in their nature—both malefic.

Question.—Where did you derive this information?

Answer.—From the ancients, who knew of Uranus from the Mystics.

Question.—(4) How are we to know the strength of Sirius in a horoscope?

Answer.—By the altitude only. The greater the altitude the greater the strength.

Question.—What will be the comet's chief influence on the earth?

Answer.—Much social and political strife.

Yours truly,

EUODAO.

[We insert the above letter just as received, but are strongly of opinion that such in no way benefits the science of astrology. We append the following notes to the paragraphs numbered above:—

(1). We consider this nonsensical. The reverse is more likely to happen, viz., that the attraction of our earth and the Moon is likely to cause perturbations in the orbit of the comet. Such has occurred in the case of Lexell's comet, which was entangled in the Moons of Jupiter and its orbit entirely altered, and it is also known that both Saturn and Jupiter have retarded comets in the orbits.

(2). From recent reports it seems very unlikely that the earth will go through the comet's tail. The nearest approach of the comet to the earth is twelve millions of miles (not six), and, unless the tail extends to over that distance, it will not reach the earth. Up to the present the tail of the comet has greatly disappointed observers.

(3). We do not accept this in the light of modern discoveries of astrology. The influence of Uranus

is not wholly malefic, and, in regard to Sirius, we do not consider that the fixed stars have an influence in astrology. Our astrology is confined to our own solar system, and we question whether a comet will cause all that has been attributed to it. Our readers must not forget that the conjunction of Mars and Saturn in ♈, the ruling sign of England, has been the sole cause of the serious political and national troubles which have fallen upon us.—ED.]

Do the Dead Return, and can they Communicate?

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—Would you be kind enough to find room in your most interesting paper for a few remarks on the above subject, in answer to a statement published in "Pearson's Magazine" for April, also *Daily Express*, by Mr. Marriott, in which he states emphatically that after a life study of the occult, he has proved that Spiritualism is all fraud, and that all manifestations are produced by trickery and conjuring.

For the benefit of some readers who may have been misled, I should like to give some of my experiences. I did not begin my investigations by going from one paid medium to another to get proof, but I began by making up my mind to find out for myself and not take anybody's testimony. With that end in view we formed a circle of our own, just our own family. We sat regularly and patiently, putting off everything sooner than let it interfere with our sitting. We have just lately been rewarded for our perseverance.

We keep a room for this purpose alone, and have only a few chairs, a round table, on which we put some note paper and a black lead pencil, a cardboard trumpet, a double slate, and a luminous slate to show a light when required; that is all there is in the room. We sit every Tuesday night from 8.30 till 10.30. We begin our meeting by singing a hymn, and then one of us lead in prayer, after which we engage in cheerful conversation and occasionally sing, but always take care to maintain an harmonious and reverent condition. After sitting about twenty minutes manifestations commence, and brilliant lights become visible to all present. Generally, one at a time, they take various forms, sometimes a triangle, sometimes a swastica, sometimes like a white dahlia with yellow centre, some are round and some are oval. Other manifestations occur, such as a message written on paper, for one or the other.

As I have already mentioned, we have on the table a double slate with a tiny point of slate pencil inside. We clean the slate and fasten it up, screw it together if necessary, then from the light of the luminous slate which we have slung up we can all see the slate and hear the pencil inside writing, and when we open it there is a message written. There are raps, and we are frequently touched, and things are taken off the table and thrown across the room and are brought back again and placed on the table, while all hands are joined; and once I had a light placed on my hand, but it only felt like a piece of

cotton or silk. Other manifestations are developing, such as *direct voice*, which we have heard twice distinctly. Remember, there are only five of us sitting, myself and husband, my son and his wife, and a gentleman friend.

Now I can solemnly declare that we are only too eagerly anxious to prove the truth, and I think my readers will agree that we should not take the trouble to sit all this time, nearly five years altogether, just to play the fool with each other, and I know that not any one of us can do the most simple conjuring trick if we wanted to. What, then, can be the explanation? To us it is sacred. We look upon it as our holy of holies, where we are taught some of the profound mysteries of life and death, and if Mr. Marriott had only followed on the same lines I am sure he would have written different to-day, and everyone who chooses can find out for themselves as I have done, and they will certainly find satisfaction.

E. CLEMPSON.

8A, Zennor Road, Balham.

Christianity: Valuable Communications from Spirits.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—The communication from "Flavius Philostratus," as quoted by W. H. Edwards in the May MESSENGER, has anything but a straight flavour, though it may be valuable as an illustration that there are lying spirits as well as spirits who would not descend to such practices, even in order to discredit a dying faith.

"Nazarites" are confused with Nazarenes, and the obscure village of Nazareth (the "abode" chosen for Jesus) is said to be in "Judea," whereas it was in Galilee.

I trust that few will desire to pursue the investigation of this subject with such guidance as given in the article referred to, because, although I am not a Christian, I value nothing higher than truth.

Yours fraternally,

DENUER.

Glasgow, May 3rd, 1910,

Will our readers please note that "Essays on Astrology," by James Harvey, can be obtained at the office of THE MESSENGER, post free 7d., and not direct from Mr. Harvey.

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OLD MOORE'S Monthly Messenger

A forecast of the World's Fate and Fortune.

No. 10. Vol. III.]

JULY, 1910.

[TWO PENCE.

Old Moore's Monthly Outlook.

Special Notice.

All back issues from: October, 1907, except September, 1908, and January, 1909, can be obtained through any newsagent for 2d., or will be posted to any address for 3d. Any six numbers of back issues will be posted for 1/-, post paid. Each number contains all the Birthday Influences, Fate and Fortune of children born during the month. Parents of children under two years and eight months old should get a copy of the Birth month.

The New Moon.

The presence of Mars in the seventh house at the moment of New Moon on 6th July is very evil for peace, and may produce some dispute with another power. The lunation falls in the sixth house conjoined with Neptune, denoting unrest in the Navy. The national exchequer will be in a poor condition, and expenditure will run high. Increased taxation is imminent. The lunation falls in square to the conjunction of Mars and Saturn, denoting more troubles for this country to face. Railways will benefit during this lunation, while agricultural matters will be more successful, the weather being propitious. Educational matters will

be to the fore. Much indisposition will be prevalent among the people. Some notable marriages are likely. Deaths among people of high position, especially judges and divines are indicated. Colonial troubles are shown. Scandals in hospitals and institutions are denoted.

United States.

At Washington, Sagittarius rises with Venus in the seventh house, denoting many marriages and favourable dealings with other powers. Religious disputes are shown from the position of Mars in the ninth house. Accidents to shipping will occur off the eastern coasts. The elevated position of Jupiter is good for the prosperity of the States. Saturn near the cusp of the sixth house denotes much illness. In the Central States throat troubles will be prevalent. At San Francisco, Mars is in the tenth, a warning against fires and incendiarism in the city. Some notable person will suffer loss of honour or liberty. Scientific matters will be prominent, for Mercury is on the cusp of the ninth house.

China and Japan.

At Peking, the lunation and Neptune will be rising, pointing to serious troubles in the

Celestial Empire. An insurrection against the ruling dynasty seems imminent. Great expenditure in arms and munitions of war is clear. Disputes with other powers is also shown from the position of Uranus in the seventh. At Tokio, Mars is rising, denoting a warlike spirit among the Japanese, and much excitement in the land. Saturn in the tenth is evil for the Mikado, who should act with care and deliberation. Accidents on warships are denoted.

India.

At Calcutta, Mercury and Venus rise, benefitting the trade of the Empire. Loss in the Indian exchequer is denoted. Accidents on railways are also shown. Saturn in the twelfth house points to many crimes and murders. At Bombay, Mars is close to the cusp of the fourth house, a warning against fires in the vicinity of the city. An improvement is shown in the trade of the city.

Australia.

At Melbourne, Saturn culminates, a warning to the Government. Some notable man will be in danger of disgrace. The lunation rises with Neptune in the ascendant, denoting much unrest among the people. Bank smashes should be guarded against. At Brisbane, Mars is rising, and Neptune is just above the ascendant. It would appear that the Australian Commonwealth has serious troubles to face.

Capetown.

Our South African correspondents are asked to favour us with the exact time of the opening of the new South African Parliament, when we will make a special forecast on the future of the new Dominion. The present lunation falls in the fourth house with Uranus near the eleventh, and this is not favourable for land and mines, and for the general condition of the country. Some disloyalty seems apparent.

Europe.

At Petersburg, the lunation is in the fifth pointing to much immorality and crime against women and children. Some notable marriages are likely. Foreign affairs will be more peaceable. There will be much depression and want among the people. At Berlin, Saturn is on the cusp of the second house, depreciating the national exchequer, and affecting stocks and shares. Feverish disorders will be prevalent among the people, also fires and accidents on warships.

Jamaica.

At Kingston, Venus is in the seventh house denoting an increase in the marriage rate. Financial affairs will be upset owing to Uranus being in the second house. Fires to shipping are shown. Some honours to men of note in the Island.

Special Predictions.

Mars is on the nadir in Turkestan, and close to Kabul, where fires, incendiarism and seismic troubles will be heard of. Forest fires are threatened in 110 W. Ireland still suffers from the position of Saturn in her ruling sign. France, Italy, and countries under Leo, will have an exciting time. Bath, Bristol, Portsmouth, and towns under Leo, are in danger of fires.

The Oriental Prognostic Observatory.

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Daily Guide for Business and Pleasure

JULY, 1910.

Astronomical Phenomena

FOR JULY, 1910.

1	25	Υ 58	An unimportant day. Make no changes.
2	10	♄ 18	Avoid accidents, safeguard health. Deal with superiors in the a.m.
3	24	♄ 47	<i>Sunday.</i> Travel in a.m. Do not pay visits.
4	9	♂ 20	Attend to business, correspondence, new works and undertakings.
5	23	♄ 53	A good day for business, correspondence and literary matters.
6	8	♄ 29	A variable day. Act discreetly in all things.
7	22	♄ 34	An evil day for all purposes. Do nothing important.
8	6	♄ 31	Good for correspondence, asking favours and pushing business.
9	20	♄ 7	A quiet day. Avoid accidents. Do nothing of any importance.
10	3	♄ 19	<i>Sunday.</i> Deal with elderly people. Visit friends.
11	16	♄ 9	Evil a.m. for all purposes. Deal with superiors in the p.m.
12	28	♄ 38	A doubtful day. Act quietly and attend to ordinary duties.
13	10	♄ 49	Deal with superiors. Attend amusements in evening.
14	22	♄ 48	A very evil day for all things generally.
15	4	♄ 39	Safeguard health. Amusements evening.
16	16	♄ 27	Avoid pleasure, boating and recreations.
17	28	♄ 18	<i>Sunday.</i> Visit friends.
18	10	♄ 17	An unimportant day. Act discreetly in all things.
19	22	♄ 27	Avoid females.
20	4	♄ 51	Deal with elderly people in midday and avoid disputes.
21	17	♄ 32	An evil day for all purposes. Do nothing important.
22	0	♄ 30	Another evil day. Act discreetly in all things.
23	13	♄ 44	Evil a.m. Attend to correspondence and business after 3 p.m.
24	27	♄ 12	<i>Sunday.</i> Visit friends and attend to correspondence.
25	10	♄ 53	An unimportant day. Act quietly and discreetly.
26	24	♄ 43	Travel and change a.m.
27	8	♄ 40	Attend to correspondence and financial affairs p.m.
28	22	♄ 42	Avoid changes a.m. Attend to important matters after 3 p.m.
29	6	♄ 48	An evil day. Safeguard the health, and do nothing.
30	20	♄ 57	A day of conflicting influences. Act discreetly.
31	5	♄ 8	Deal with superiors, ask favours, and push business in p.m.

Moon's Phases.

New Moon,	6th	...	9h. 20m. aft.
First Quarter,	14th	...	8h. 24m. morn.
Full Moon,	22nd	...	8h. 37m. morn.
Last Quarter,	29th	...	9h. 34m. morn.

Planetary Positions.

- ☉. The SUN is in Cancer; enters Leo on 23rd at 6.43 p.m., in conjunction with Neptune on 12th.
- ☿. MERCURY is a morning star in Gemini; enters Cancer on 7th, and Leo on 21st, conjoined with the Sun on 19th, and Neptune on 16th.
- ♀. VENUS is a morning star in Gemini, enters Cancer on 25th.
- ♂. MARS is in Leo all the month, too near the Sun for observation.
- ♃. JUPITER is in Libra, an evening star all the month.
- ♄. SATURN is in Taurus, a morning star all the month.
- ♅. URANUS is in Capricorn, in opposition to the Sun on 16th, now well placed for observation.
- ♆. NEPTUNE is in Cancer.

D. The following table gives the Moon's position at noon on each day.

Aries	1, 27, 28	Libra	13, 14
Taurus	2, 3, 29, 30	Scorpio	15, 16, 17
Gemini	4, 5, 31	Sagittarius	18, 19
Cancer	6, 7	Capricorn	20, 21
Leo	8, 9	Aquarius	22, 23, 24
Virgo	10, 11, 12	Pisces	25, 26

The Weather.

The month opens with variable weather, fine in places, stormy and rain 5th, changeable to 9th, a period of unsettled weather 10th to 16th, with storms probable about 14th and 15th. Change to fine 16th, again stormy 19th, then pleasant weather to end, turning somewhat colder with rain on 30th.

The Royal Family of England.

AT the request of some readers of THE MESSENGER we are giving in this and the next two issues a brief survey of the horoscopes of the new King and Queen of this country and their six children.

The horoscopes of the King and Queen have already appeared, so that only a passing comment will be made thereon. (See MESSENGER, Oct. 1908, pages 5 and 12). In the judgment of the King's map we pointed out the strong indications of family loss in the spring of 1910, due to the evil direction of Sun square Saturn. By converse, or prenatal motion, the Sun was directed to the opposition of Saturn, and the Moon was in square to both. The Sun was also in trine aspect with Jupiter, pointing to the elevation to the throne.

The transits of Uranus over the progressed Sun during the next two years do not promise a very successful commencement to the reign, and the fact that the Moon meets evil directions of Mars, both by post and prenatal motion during the coming year, together with the position of Mars in the seventh house at the summer solstice of 1911, does not augur well for peace. It is also ominous to note that at the death of the late King, Mars was exactly setting. The Sun is in sextile to Uranus by prenatal motion, hence some favourable events are likely to result. Venus has also the conjunction of the radical Sun, and the Moon is conjoined with both in the autumn of 1911.

In the Queen's horoscope we pointed to 1911 as an important year, and indeed it will be, for the Moon passes a train of most magnificent directions, trines of Jupiter and Uranus, sextile of Mars and trine of radical place, while the Sun will be in trine with Saturn. The meridian will also be in sextile with Saturn, but the ascendant in square to Mars, this latter harmonising with the evil lunar directions to the same planet in the King's horoscope.

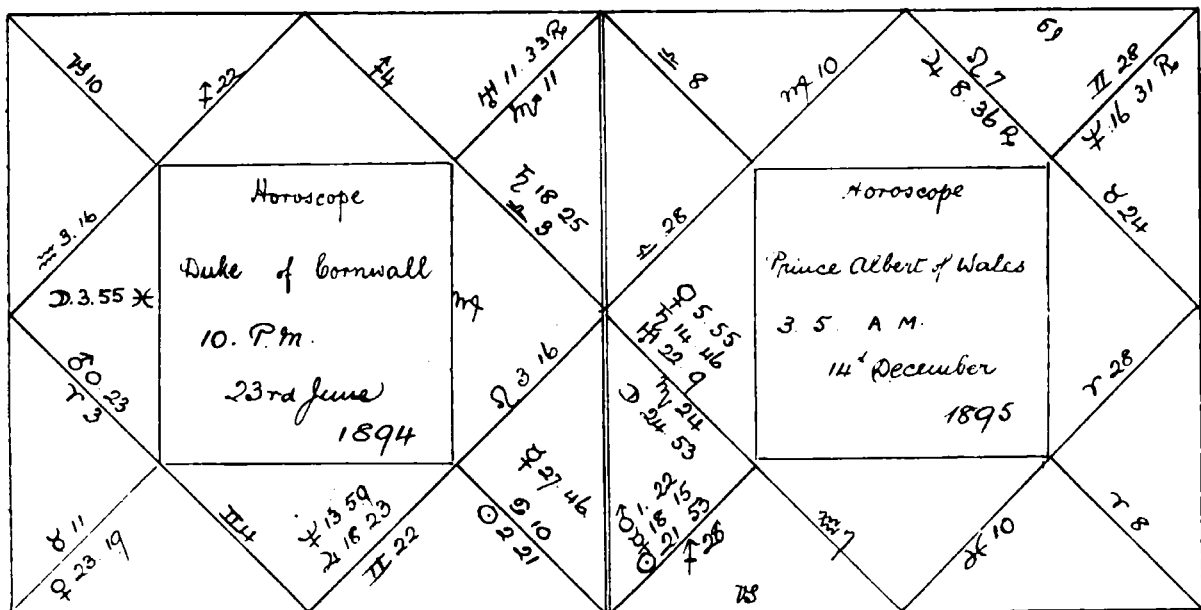
We now come to a consideration of the horoscopes of the two eldest sons of the King, the Duke of Cornwall and Prince Albert of Wales, and the two attached square maps show the planetary positions at their respective births. The former was born at 10 p.m. on June 23rd, 1894, though some doubt has been expressed about the birth being ten minutes earlier, and rectification by the prenatal epoch confirms this. However, we are taking the bulletin times in all cases, as we have not had time to go fully into the rectifications. Prince Albert was born at 3.5 a.m. on December 14th, 1895. The latter has an extraordinary element in it, and moreover has Jupiter elevated in the Royal sign Leo.

In the former the sign Aquarius rises, giving humanitarian tendencies, unconventional traits, loyalty and keenness of thought. The individual side of the character is weak, for the Sun is badly placed, making it impressionable and wayward, but very tenacious. The angular position of the Moon will strengthen the personality, making it more ambitious, but otherwise it will be very impressionable and receptive. The combination of the Sun in Cancer, and Moon in Pisces will make him popular, good-natured, with a desire to obtain knowledge. It also shows success in naval affairs. The sextile of Venus and Mercury gives artistic and musical gifts, a fondness for art and science, and some literary abilities, or gift of oratory. The position of Uranus in the ninth gives inventive genius, fondness for the occult and metaphysical, antiquary, and the like. The romantic element is very strong, as the Moon applies to a trine of Uranus. The health is not so very good, for the Sun is in square to Mars and the rising Moon has a sesquiquadrate of Saturn, the malefics in both aspects being elevated above the luminaries. There is a danger of violent and inflammatory disorders affecting the head and stomach. The

kidneys are also sensitive points. There are, unfortunately, some indications of death in a sudden and rather violent manner. Financial affairs are not good, for Mars is on the cusp of the second in square to the Sun, making him headstrong and impetuous, over generous and likely to lose money heavily in ill-conceived schemes. As a ruler he would be extravagant. As regards marriage, Mercury is on the cusp of the seventh house, and this would bring a mental partner, witty, clever, and as Venus is in sextile aspect, artistic, musical and accomplished. The

If the Duke lives marriage may be expected in 1916, the Sun being then in sextile with Venus R, and parallel to the same planet P, the Moon then passing through the eleventh house of the horoscope, and the midheaven of the progressed figure.

The horoscope of Prince Albert presents a striking contrast to his brother's, for seven of the nine planets are placed within a space of 46 degrees, an unusual satellitum, and one of pronounced influence. Jupiter is elevated above all the planets on the meridian of the horoscope, but heavily afflicted. The end of



Moon applying to Uranus shows one of an erratic tendency, and he would probably meet her abroad or while on a long voyage.

The directions at the present moment are far from good, for the Sun is applying to the square of Saturn in the eighth house and the sesquiquadrate of the radical Moon. The Moon has just passed the square of the Sun and conjunction of Saturn, coinciding with the death of his grandfather, King Edward VII, but the exact direction is not due until next year, the spring and autumn being critical periods. It must be pointed out this influence is a serious one, and only the nearness of the parallel of Jupiter will save life.

the sign Libra rises, giving a love of order, refinement, kindness and compassion. The individuality is enterprising, generous, sincere and loyal, very confident, but restless and petulant. The personality is determined and firm, abrupt, sensuous, with a craving for sensation and a danger of overstepping the bounds of pleasure. The combination of the Sun in Sagittarius and the Moon in Scorpio is evil, for it gives combativeness, impetuosity, and a too active passionate nature, while over-generosity is very marked. Pride and temper are shown, and a great deal of restraint will be necessary to overcome the evil influences of the planets. The affliction of Venus indicates great amative-

ness and an inclination to the sensational side of life. Jupiter elevated will bring honour and renown and great popularity, but the square of Saturn and sesquiquadrate of the Sun is a very omenous portent.

The financial outlook is both good and bad. Uranus, Mars, and the Moon are placed in the second house, showing probable embarrassments brought about by a too venturesome spirit. The elevated position of Jupiter, however, will operate for good in these matters.

The health is not very strong, and it is doubtful whether he will live to a very great age. Affections of the throat, excretory system and generative organs are shown. The lungs are also weak, while there is danger of accidents through either sport or gunshot wounds.

The marriage outlook cannot be said to be good, for the Moon is void of course and applies to Mars, ruler of the seventh, while Venus is debilitated both by position and aspect. The partner will no doubt be a very fearless and high-spirited woman, most likely a foreigner, courageous, and masterful.

There are no important influences just at present, the Moon having just left the opposition of Venus P, Uranus R and P, and own radical place, these directions measuring to the death of his grandfather, King Edward VII. In 1918 the Sun makes a sextile of Saturn, and the Moon forms good aspects of both, denoting increase of dignity and honour, but this is followed by evil directions of Mars to the radical places of Mercury and the Sun in 1919 and 1925, the Moon conjoining with both in the latter year. 1926 and 1928 are important years, the Sun having sextiles of Uranus and the Moon. Marriage may occur at 23 when Venus forms a conjunction with Mars, ruler of the seventh house. The 24th and 30th years are the most evil, the latter especially.

A SOCIETY has been formed on similar lines to the British Society, open to all keenly interested in the study of "modern" astrology. Students desirous of joining should send in their names at once to "URANUS," 40, Clovelly Road, Southampton.

King George's Accession Foretold in 1867.

Mr. Alfred J. Pearce, editor of Zadkiel's Almanack since 1876, published in 1867 in an annual which he then edited, the following prediction of the destiny of Prince George of Wales, then only two years of age, and the *second* son of the Prince of Wales.

"In this truly royal nativity three planets are dignified; the glorious Jupiter is close to the midheaven; the Sun and Moon are nearly in mutual trine aspect; a royal sign ascending, and Mars and Jupiter in royal signs. From these positions we may conclude and predict that this Prince will, if he lives, become King of England, under the title of George V.

"The Prince will, in mind and taste, greatly resemble his grandfather, the good and great Prince Albert. Indeed, England will be proud of her fifth King George, and his fame shall descend to posterity as one of the wisest and best of monarchs.

"The position of Jupiter pre-signifies a very prosperous and peaceful reign."

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These records comprise blindness, paralysis, eczema, sciatica, blood poisoning, obsession, fractured radius, and nervous break down. All these cases were cured after total failure by medical men of the highest class. Advice by letter 5/-. Long cases and personal treatment, special terms. Apply—

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parle Francais, man sprich Deutsch, si parla Italiano.

Figure of Death of King Edward VII.

By "EUODAO."

ON hearing of the passing away of our King, I immediately drew up the subjoined figure for the bulletin time.

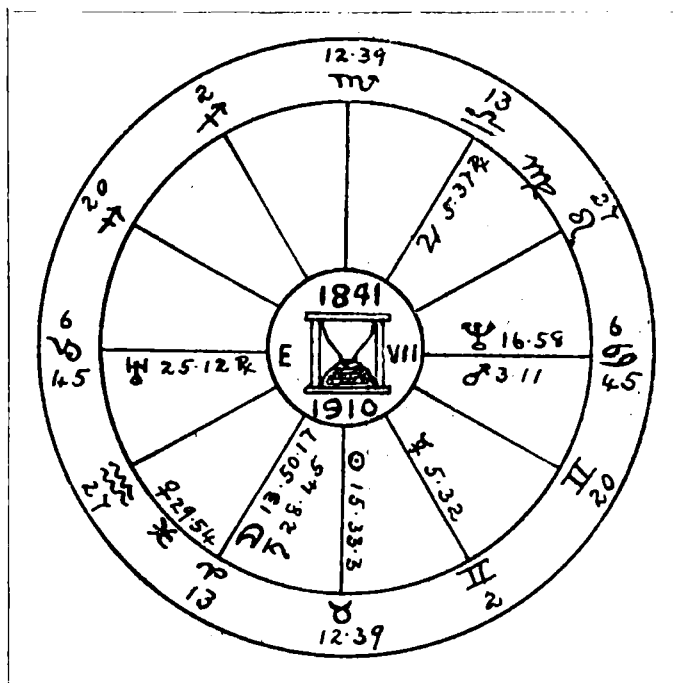
Now the first thing which rivets our attention is the sign π on the cusp of the house of sickness, and the sign Ω on the house of death. These point to lung and heart trouble. But as the ruler of the 8th (Sun) is placed in δ and afflicted by δ , I judge the throat to be the seat of the trouble; and as both δ and η are in watery signs, it denotes an accumulation of watery fluid and an imperfect filtration of same between throat and lungs. The Sun is also within 1° of the opposition of its place in his birth horoscope, namely, π , and three days later the Sun is eclipsed in opposition to this place! Now

it is a well-known fact that a certain sympathy exists between signs of opposition, but particularly π and δ , hence the \odot in π in the King's birth horoscope, squared by ψ in π in 2nd house (natural ruler δ) shows the throat to be the weakest part. I am also of the opinion that this throat trouble was one of long standing; for the affliction by ψ in a fixed sign shows it to be slow, and long drawn out.

The Sun, ruler of the house of death, in the 4th (the house of home) shows his death

to be in his own home. Jupiter, ruler of 11th and 12th, in π , 8th, shows that both friends and enemies visited or made enquiries at the death chamber. The King's ruling planet, Jupiter, placed in the 8th (the house of death) and P η in π , shows his end to be peaceful amidst sympathetic friends and harmonious conditions. The following transits were also acting at the time of his

death:— \odot δ
 \odot , η \square δ , δ
 δ η , η δ η ,
 ψ δ δ , Δ \odot .
 The last is the only good one, and the one which I am disposed to think mercifully produced the comatose state which enabled him to pass away painlessly. While I am at it, it will perhaps not be amiss to make a few comments on the horoscope of the late King. The fiery sign δ on



the ascendant, with the ruling planet Jupiter placed therein, gave geniality and earned him the title of Peacemaker. \odot in π \square ψ in π , denotes throat diseases and certain kinds of blood poisoning. η in π , the latter in 8th, \square the Asc. (common signs involved), indicates bowel and intestinal distempers. δ angular ψ shows a danger of accidents to the knees. The common sign π in the 8th with η in π \square η , δ ψ , shows that death will be due to a chill caught on a journey and will be of a sudden nature (ψ).

The Scientific Attitude of Astrology.

By JAMES HARVEY, Author of "Essays on Astrology," etc.

CHAPTER VI.

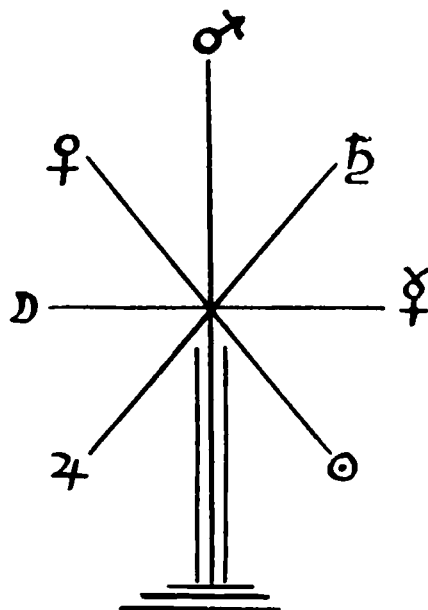
(Continued).

Those who recover from a stroke of lightning ever after can tell of the coming of storms, rain, and rough weather, days before their arrival, owing to the magnetism of the atmosphere set in action by planetary vibration, which impinges on the intensified, electrically-charged organism of the subject struck by lightning. Rheumatic folk are also the best weather prophets that can be obtained, their morbid disorganisation making them pervious to the metamorphosis of weather long before they are here. All changes of atmospheric temperature and pressure depend upon the movements and positions of the colossal host that roll in silence in the blue vast of space; and, as pointed out, those people afflicted by rheumatism, through the peculiar effect of their trouble on their system, sense the vibrations prematurely of the coming change in the ether of the atmosphere. The Meteorological Society of to-day makes a very poor effort in weather prognostication, being unable to go beyond a few hours in the circumstance, and always making errors, while the editors of astrological almanacs can give you your weather for every day in the year three months before the annual advent, and very seldom missing the mark. In India, the British meteorologist appointed by Government in certain districts, subject to the abundance of cataclysmic and seismic disturbance, is not heeded by the natives until his warning of danger is corroborated by their own astrologer.

CHAPTER VII.

Mr. Walter Gorn Old in his "Manual of Astrology" presents a formidable argument in favour of astral art; drawn from the classification of the "atomic weight," or "specific gravity of matter." The ancient Chaldeans assigned and catalogued the

rule of certain metals to special orbs: iron being apportioned Mars, copper to Venus, silver to the Moon, tin to Jupiter, gold to the Sun, quicksilver to Mercury, and lead to Saturn. "Atomic weight," or "specific gravity" being unknown to the astrologers of old, for the arrangement of the chemical composition of matter is a system of modern times, it was impossible for them to assort metals in their proper material relation; but



Planet.	Metal.	Atomic Weight.
♂	Iron	56
♀	Copper	63
♄	Silver	108
♃	Tin	118
☉	Gold	196
☿	Quicksilver	200
♄	Lead	207

as will be seen they have actually done so in their determining of the stellar sway of metals. Arranging the planets on a seven-pointed star, or figure, in the order of their "atomic weight," it will be made evident that the planets, read alternately, fall into the order specified to them as presiding over the days of the week; an adjustment made by the fathers of the science also. By the diagram above this will be made manifest.

Reading the planets as has been said, alternately, beginning at the symbol of the Moon on the right hand side of the figure, the glyphs will fall into the diurnal rule of the week given to them by their discoverers. The allegation that this is coincidence, is one of a rather straining nature; and is only characteristic of a mind ignorantly unconscious of the true spirit of scientific evidence. And again: The planetary arrangement of distance was tabulated by these star-gazers of the long past; and is found in complete consonance with the astronomical observation of our time. Keeping this fact before us, in company with that of Hipparchus being the inventor of trigonometrical measurement, or distance determination by angles, the parallax, or base of displacement, must have been entirely unknown to the Chaldeans: Hipparchus coming many centuries after the dictum of distance had been declared. The absence of the telescope, and the geocentric conception of the universe prevalent then, present this fact in a manner to those who deny the truth of astral action on earthly things; which can only be accounted for by astrological apologetics, or overthrown by scientific investigation. Elaboration of this matter further is entirely unnecessary: the force of the evidence being potent as it stands. To have definite and gratifying results in the examination of astrology, it is absolutely requisite that the astrologer has the exact time of birth, or as near as can be ascertained. Children born at midnight are vastly different to those born at midday; even with fifteen minutes or half-an-hour's space the difference is remarkable. In the case of twins born at the same time there is always a similarity of disposition, feature and temperament; and two persons born at the same hour, and in the same locality, possess almost the same characteristics and appearance: thus, what is known as the "double" in human life may be accounted for. Apart from the doctrine of horoscopy, the theory is, as yet unrecognised, which gives a rational explanation of this enigma in psychology. The preceeding observations are the result of experience and study; and the attitude ex-

tended towards stellar philosophy by scientific critics hitherto, will have to be relinquished: as ridicule and *a priori* assertions are not proof, neither is contempt, nor caviling, honest inquiry.

(To be continued.)

Astrology in Fiction.

By PROF. ASTRO.

PERSONALITY usually counts for a great deal in forcing home one's views on various subjects, the field of astrology is no exception to the rule I suppose, consequently I particularly desire my present contribution to be judged solely on its merits than from any apparent show of authority. As physical culture is my original sphere, I make no claims to being an expert on astrology, although I am intensely interested in occult sciences.

I feel that as thousands of people the world over are becoming so interested in astrology, by having their horoscopes cast—either out of curiosity or seriously, and if at first out of curiosity, pure and simple, and the horoscope is an accurate one, which compels serious interest, so much the better—that a demand will inevitably ensue for astrology in fiction.

We recollect that Scott, years ago, made such an attempt in his "Guy Mannering;" unfortunately it contains too much of the Scotch dialect, which requires constant reference to a Scotch dictionary to be interesting, except, of course, to Scotch students.

It will be noticed that present-day authors omit dates entirely, brevity is an invaluable asset in present-day fiction. We all admit that.

But in periodicals and magazines devoted exclusively to occult sciences, such fiction is not tolerated. Personally I think there is a great disadvantage about this; I think that fiction could be so moulded by an author, who is of course an able expert in astrology, so as to make it very scientific right through. I mean that the hero would

have to be born at a benefic time and place according to the aspects, the same with the heroine. Their troubles and trials, successes and progression, travels, and indisposition through sickness, losses and temptations, and the orthodox happy ending, could be worked and borne out conclusively by the aspects operating at various times.

The student would find his interest greatly quickened by attempts at proving or doubting whether the principals would be acting in a certain manner at a given time and place.

It would also be well to make the aspect in as elementary terms as possible, for the benefit of those who are just becoming interested in the subject, to be better able to follow the events.

I am well aware that my aim is a rather tall one, but the holding of a competition for a story of such a character of moderate length, and the publication thereof as an experiment, will, I am sure, justify its continuance among the interested students of the subject in the periodicals, etc.

Old Moore's Table Talks on the Stars.

X.—STAR CLUSTERS AND NEBULÆ.

LEAVING the nearer bodies in our solar system, splendid objects of study, we will turn our attention to the more distant objects of equal, if not greater, beauty: the star clusters and nebulae. The stars are not scattered uniformly, some parts of the sky being quite barren, while others contain stars in profusion. Sometimes we have a small group, while in other places a region of the heavens is strewed over with stars. Such objects are called star clusters and we find them in every variety, sometimes very brilliant, sometimes in great numbers, and in remarkable and peculiar forms.

One of the most brilliant star clusters is that known as the sword-handle of Perseus. To the naked eye it appears a dull spot, but viewed through the telescope it becomes two clusters close to one another, of strikingly beautiful stars of different hues.

Another striking type of star cluster is that known as the Globular Cluster in Hercules, and it is estimated that in this cluster there must be nearly 2,000 stars, all concentrated into an extremely small part of the heavens. This last-named cluster is one of the three most interesting objects in the heavens. The Pleiades we have already mentioned as a star cluster, but it is a small and unimportant one in comparison with the two just mentioned.

All of our readers are no doubt familiar with the Milky Way, and this when viewed

with the telescope is seen to be composed of myriads of minute stars, in some places much more numerous than in others. Viewed through the telescope, we shall now and again meet with some of those remarkable celestial objects called Nebulae. They look like faint spots in the darkness of the sky and are nearly all invisible to the naked eye. There are three to four thousand of these, and probably the most remarkable and conspicuous is that in the constellation of Orion. It is situated just below three stars which form the well-known belt of Orion, or what is more commonly known as the "Tailor's Yard Measure." The centre star of this nebulae is in itself the most striking multiple star in the heavens, for it really consists of six different stars, so close together that they can only be distinguished by means of a very powerful telescope.

A great nebulae in the constellation of Andromeda may be mentioned as the next interesting object of this class, while amongst others, those known as the Annular or ring nebulae, the most celebrated of which is placed in the constellation of Lyra, may be considered. Mention may also be made of the Dumb-bell nebula, an object shaped almost like one of these instruments.

HOW to obtain a Strong Shapely Neck," P.O. 6d.; "How to Become a Qualified Physical Educationalist," P.O. 7d.—Box 8, ASTRO, Publisher, Coalville, Leicester.

Character Delineation for the Month.

June 22nd to July 23rd. Sun in Cancer.

DURING the period above named the Sun is passing through the sign Cancer, and the individual character of all persons born while the solar ray is passing through this sign will be somewhat sensitive, easily affected by the environment and surroundings in which they are placed, but tenacious, receptive, imaginative and impatient. In disposition they will be quiet and retiring, and at times rather timid, distrustful and reserved. There is a nervous irritability in their nature, which is the result of the great amount of sensitiveness which this sign gives. They are persons of many moods, their temper is very changeful and capricious, and they are apt at times to go to extremes and become exacting and impatient. Their faculty of adaptation is very great and they possess a fertile imagination and a desire for change and novelty. They must never allow themselves to become morbid and fanciful, and should avoid becoming too suspicious and mistrustful. They can be diplomatic and cautious, prudent and reserved, and much of their success in life will be brought about by these sterling traits of character; while their capriciousness and impatient disposition will bring them trouble and sorrow. They will have many ups and downs and changes of fortune, being born under the influence of the changeful Moon, the ruler of the sign Cancer.

The three different types of people born according to the decanate held by the Sun, are as follows:—

June 22nd to July 2nd. These have the full Cancer nature and show all the various characteristics to the full.

July 2nd to 12th. There is a Scorpio sub-influence in the character at this period, enabling the personality to have a solidifying effect upon the sensitive nature of Cancer, making it harder and sometimes selfish.

July 13th to 23rd. At this time a Pisces sub-influence will be felt in the character,

and this is a very harmonious combination of watery signs, awakening the emotional nature and making the mind very receptive.

The twelve sub-types born while the Sun is in Cancer, according to the position of the Moon, are as follows:—

Moon in Aries.—Active, persistent, liable to become head-strong and to go to extremes, love of fame and desire to lead and be at the head of things; independent, disliking control, rebellious, discontented, a disobedient servant, impulsive, steadfastly seeking to attain fame.

Moon in Taurus.—Rather sensitive, energetic, persevering, active, practical, independent and resolute. There are morbid tendencies, self-control necessary to obtain success; intuitive, but very receptive, imaginative, impressionable, but easily affected by others.

Moon in Gemini.—Susceptible to education, exceedingly sensitive brain, receptive to the higher part of nature, somewhat irresolute, liable to change, wanting in patience and perseverance; a versatile mind with great love of knowledge, much energy, especially in literary matters and travel.

Moon in Cancer.—Fanciful, imaginative, with great liability to go to extremes; independent, conservative, clinging to ancient customs, yet very changeable, acquisitive, careful in money matters, with psychic inclinations or abilities, dreaming, intuition, etc.

Moon in Leo.—Keen and sensitive feelings. It awakens the animal side of nature and there is liability to go to extremes. Love of drama; the affectional nature is strong and romantic.

Moon in Virgo.—Sensitive, passive, with a certain amount of discrimination where the feelings are concerned; adaptable, agreeable, liable to go to extremes and to worry, receptive and mediumistic.

Moon in Libra.—Perceptive, affectionate,

emotional, ideal, 'harmonious; ability for writing and a love of fame and recognition. Might also display ability for music and art, with a love of beautiful and harmonious sights, colours and sounds.

Moon in Scorpio.—Love of display, attracting towards the opposite sex, successful in magical and psychic affairs, but the magnetism is easily stimulated towards sensation.

Moon in Sagittarius.—Emotional, devotional, fluent in speech, restless, constantly yearning for the unattainable, psychic, inspirational, with ability to prophecy, changeable, companionable, kind natured, quick worker, fond of travelling and exploring.

Moon in Capricorn.—Practical, ambitious,

acquisitive, desirous of wealth, great love of fame, desire to lead and control, but will have many obstacles to contend with. Parents play very important part in native's life.

Moon in Aquarius.—Ability in all matters connected with associations and some success in public life, tactful, careful, diplomatic, ability for painting and generally artistic faculties. Reserved, quiet, self-contained.

Moon in Pisces.—Domesticated, good-natured, sociable, shows to more advantage in family circle than in public life, changeable, fond of sensation and novelty, will have success in business matters connected with liquids. Psychic faculties may be developed.

Birthday Influences during July.

And the Fate of every Child born during the Month.

NOTE.—All back numbers from October 1907, except September 1908 and January 1909, can be supplied 3d. each post free, giving each month's Birthday Influences.

1. FRIDAY. (Ruled by Venus). ♀ in ♊, ☐ ♀, * ♀. A variable year, some unpleasant changes, but benefits in employ. A child born on this day will be clever, intelligent, and successful in employ, but must be careful not to be erratic and wayward.

2. SATURDAY. (Ruled by Saturn). ♀ in ♋, * ☉, ☌ ♀, ☐ ♀. An evil anniversary, danger of indisposition, bereavement, and accidents. Some benefits in employ. A child born on this day will be rash and impetuous, but will have a very hard struggle through life. Will do best in employ.

3. SUNDAY. (Ruled by Sol). ♀ in ♌, * ♀, ☐ ♀. A variable year, trouble through females, danger of litigation, and unpleasant dealings with others. Some changes. A child born on this day will be original and intuitive, but should guard against female intrigue and treachery.

4. MONDAY. (Ruled by Luna). ♀ in ♏, ☐ ♀, * ♀, ☌ ♀. A successful year, improvement of position, social and financial gains, benefits in employ, and much success in life. A child born on this day will rise in life, be popular and socially successful, and have a more or less successful career, provided that impulse and erratic behaviour are avoided.

5. TUESDAY. (Ruled by Mars). ♀ in ♏, ☌ ♀. A successful year for business, also for literary people. Some changes and financial benefits. A child born on this day will be very clever, gifted in writing or speaking, and generally successful in life.

6. WEDNESDAY. (Ruled by Mercury). ♀ in ☎, ☌ ☉, * ♀, ☐ ♀. A changeable year, some benefits through elders, but financial losses. A child born on this day will be steady and serious, but should guard against litigation.

7. THURSDAY. (Ruled by Jupiter). ♀ in ☎, ☌ ♀, ☐ ♀. An unfavourable anniversary, many changes and upsets, danger of plots and underhand actions. A child born on this day will be erratic and wayward, impressionable and fanciful, but will not make much success in life.

8. FRIDAY. (Ruled by Venus). ♀ in ♏, ☐ ♀, * ♀, ☌ ♀, * ♀. A changeable year, benefits and successes, but danger of indisposition, bereavement and accidents. A child born on this day will be rash, hasty, impetuous and wayward, should gain through friends, and may have a fairly successful life.

9. SATURDAY. (Ruled by Saturn). ♀ in ♏. A variable year, some little benefits, but danger of accidents and disputes. A child born on this day will be rash and hasty, rather extravagant, but popular with the opposite sex.

10. SUNDAY. (Ruled by Sol). ♀ in ♏, ☐ ♀, * ♀. A fairly good year, gain through elders and papers, but losses through errors of judgment. A child born on this day will be serious and steady, clever and intelligent, but will lose much through want of judgment.

11. MONDAY. (Ruled by Luna). ♀ in ♏, * ☉, * ♀, ☐ ♀. A variable year, some slight benefits through employers, but danger of losses and indisposition. A child born on this day will be popular and impressionable, but will have many drawbacks.

12. TUESDAY. (Ruled by Mars). ♃ in ♏, △ ♀. A doubtful year, some new undertakings, but danger of plots and treachery. A child born on this day will be impressionable and very ubiquitous, energetic and original, but will suffer much through secret enmity.

13. WEDNESDAY. (Ruled by Mercury). ♃ in ♊, △ ♀, * ♂, △ ♀, □ ♀. A rather successful year, if changes are avoided. Social and financial gain, improvement of position, and successful intercourse with the opposite sex. A child born on this day will be intelligent, popular, energetic and artistic, but should guard against sharp speech and a too impulsive and erratic tendency.

14. THURSDAY. (Ruled by Jupiter). ♃ in ♋, □ ☉, □ ♀, □ ♀. An evil year, serious troubles, annoyances and unpleasant changes. A child born on this day will be rash, wayward, unreliable and will have a very hard struggle through life.

15. FRIDAY. (Ruled by Venus.) ♃ in ♌, ♂ ♀. A variable year, danger of indisposition and bereavement. Good for marriage for females. A child born on this day will be popular and artistic, but will have a hard struggle through life.

16. SATURDAY. (Ruled by Saturn). ♃ in ♍, △ ♀, □ ♂, △ ♀. An unfortunate year, danger of accidents, bereavement, disputes and litigation. A child born on this day will be rash and impetuous, often involved in serious troubles and will have a disastrous career in life.

17. SUNDAY. (Ruled by Sol). ♃ in ♎, △ ☉, * ♀. A good year, benefits in employ, changes and travel, and improvement of position. A child born on this day will be original, inventive, popular and respected, and should rise in life.

18. MONDAY. (Ruled by Luna). ♃ in ♏, * ♀. A changeable year, benefits socially and financially, but many worries and annoyances, upsets and changes. A child born on this day will be erratic and wayward, abrupt and sarcastic in speech and often involved in serious troubles. Will gain through friends and in employ.

19. TUESDAY. (Ruled by Mars). ♃ in ♏, △ ♂, ♂ ♀. A fairly good year, new work and enterprises, but danger of worries, and slight indisposition. A child born on this day will be quick, active and very energetic, somewhat desponding, and will have a rather quiet life. Should be careful in dealings with the other sex.

20. WEDNESDAY. (Ruled by Mercury). ♃ in ♊, △ ♀, □ ♀. A changeable year, benefits through elders, but financial losses. A child born on this day will be steady and trustworthy, but should guard against extravagance and law.

21. THURSDAY. (Ruled by Jupiter.) ♃ in ♋, ♂ ♀, △ ♀. An evil anniversary, losses, unpleasant changes, and danger of plots and treachery. A child born on this day will be erratic and eccentric, impressionable and very unreliable.

22. FRIDAY. (Ruled by Venus). ♃ in ♌, ♂ ☉, □ ♀, ♂ ♀. An evil year, indisposition, bereavement, loss of position and much worry and annoyance. A child born on this day will be hasty in speech, desponding and worrying by nature, will have many troubles in life and a hard struggle. Will do well to remain in employ.

23. SATURDAY. (Ruled by Saturn). ♃ in ♍, △ ♀. A variable year, many little changes, slight gains and benefits, but nothing very important. A child born on this day will be clever, intelligent, active, and should be successful in employ.

24. SUNDAY. (Ruled by Sol). ♃ in ♎, ♂ ♂, △ ♀. A changeable year, danger of accidents, worries and annoyances, slight benefits through females. A child born on this day will be rash and hasty, but popular and may rise in life.

25. MONDAY. (Ruled by Luna). ♃ in ♏, * ♀. A quiet year, benefits in business and through elders, slight danger of indisposition. A child born on this day will be steady and quiet, of good judgment, and fairly successful.

26. TUESDAY. (Ruled by Mars.) ♃ in ♏, △ ♀, * ♀. A quiet year generally, with some changes or journeys. A child born on this day will be intuitive and impressionable, interested in the psychic and metaphysical.

27. WEDNESDAY. (Ruled by Mercury). ♃ in ♊, △ ☉, △ ♀, ♂ ♀, □ ♀. A variable year, improvement of position, social and financial gains, but danger of law, disputes and financial losses. A child born on this day will be clever, intelligent, popular and esteemed, will rise in life, but should avoid litigation.

28. THURSDAY. (Ruled by Jupiter). ♃ in ♋, □ ♀, □ ♀, △ ♂. An evil year, unpleasant changes, deceit and underhand actions, but some new undertakings and enterprises. A child born on this day will be active and energetic, but erratic and unreliable, and will suffer much at the hands of others.

29. FRIDAY. (Ruled by Venus). ♃ in ♌, □ ☉, ♂ ♀, * ♀. An evil anniversary, indisposition, bereavement, many home troubles and worries. Loss of position seems indicated. A child born on this day will have a hard struggle through life, and only through the help of friends will he find a haven of refuge from the stormy winds of adversity.

30. SATURDAY. (Ruled by Saturn). ♃ in ♍, * ♀, △ ♀, □ ♂, □ ♀. A dangerous year, losses and severe troubles, indisposition and bereavement, danger of accidents and disputes. A child born on this day will be faint-hearted and delicate, will have a hard struggle in life, and will do well to remain in the employ of others.

31. SUNDAY. (Ruled by Sol). ♃ in ♎, * ☉, △ ♀ par ♀. A fairly favourable year, good for marriage for both sexes, some social and financial benefits, and much pleasure. A child born on this day will be artistic and musical, will rise in life and gain approval and esteem from others.

Astrological Indications of Early Death.

ONE of the most difficult subjects in judging horoscopes both for the young student and the more learned professor, is the question of deducing whether a child will live or die, and the approximate period of death.

This was a subject I took in hand several years ago, in conjunction with a study of the prenatal epoch, and I was able to formulate a number of reliable rules on this point, and these I have been able to test over and over again with more or less success.

Now the difficulty which presents itself to our view is that children are born at times when the planetary influences are decidedly favourable for long life, and yet they die before a year is out, and on the other hand births occur under the most evil concatenation of influences and yet the child lives to maturity. Now what is the cause of this apparent contradiction of astrological canons. I say "apparent contradiction" because on examination of the subject in the light of modern discoveries of the science, the whole thing is as clear as the noonday.

Some may argue that the position and aspects of the hyleg are not properly considered, but this view I at once oppose, for I have seen cases where the hyleg has been protected by good aspects, and with no evil aspects, and yet the child has not lived, and I have also seen the contrary indication, an afflicted hyleg and yet considerable life.

First it must be pointed out that the old rules with regard to the hyleg are so contradictory, as to be for the most part unreliable, while the more modern assumption that the Sun is hyleg in a male horoscope, and the Moon in a female does not in my opinion meet the true needs of the case.

The real and first points to be considered in all horoscopes are the conditions of the Sun, Moon and Ascending degree. And the reason is this: The Sun is the ruler of the constitution, and of the vital force; the ascending degree governs the bodily form

and physical strength, and the Moon has particular rule over the natural functions of the body. A man may have a strong constitution and a weak body, or vice versa; and he may have a strong constitution and yet be continually ailing, through functional disorders. It cannot be either logic or astrology to suppose that the entire health of a person rests on only one of these three. All three must be taken into account, and the whole of their influences properly judged.

The second point is even more important, because it is the result of modern investigation and research. The discovery of the rules of what is known as the prenatal epoch has revolutionised all branches of natal astrology, and has brought into light factors which are of immense power and value. I hold no brief for this theory. I have proved its truth and value by personal and independent research, and what I say about it I know to be the exact truth.

To rely solely on the horoscope of birth is to leave out the most important factor, as during the period of pregnancy the body of the infant to be born is gaining strength and vitality, and unless that child is born at a moment when the influences governing health and strength are in harmony with those at the prenatal epoch, then a disturbing element exists which will sooner or later manifest itself.

A gardener sows a seed at a propitious time, and a strong, healthy plant grows. The strength of the plant is due to its setting time, not to the moment of its first appearance out of the ground. So it is the same with the child. Its first appearance in the world is of less importance than the moment of its physical setting, the prenatal epoch, and it is to this moment we must have first recourse in determining the vitality.

This point illustrates what I have said on another page concerning the horoscope being the environment and conditions through which the re-incarnating ego has to function

during this life, and to the figure for the epoch representing the ego.

As regards the actual time of death in these cases, very little can be gained from the horoscope of birth. Now and again we find the Moon making evil directions at the time of death, but mostly there is no indication whatever. Two methods are open in this respect. One is by taking directions

from the Epoch, which will be found more reliable than those from the horoscope, and the other, by means of the lunar synodic revolution, and noting the position of the luminaries and angles of the figure at the moment of the revolution, and comparing them with the planetary positions at birth.

At some future time we may deal at some length with these subjects.

The Map in Astral Science.

By DR. M. DUZ.

"The world's harmony and that of music do not differ."—PYTHAGORAS.

AT a general standpoint the astral maps, where one should read easily, seem to be rather made to complicate the matter. It is not because they are not scientific, but their lecture calls for so many rules, exceptions to rules, particulars, minutiae of particulars, that they are obscured by them all.

Yet our criticism did not have any value, if we had not something useful to offer to the Astral science, and this is a combination of the esoteric tradition, with the scientific data of Astronomy.

Indeed, we observe that the twelve signs of the zodiac can be considered as the *ordinary note* of a key-board, its first note being *Aries* and its last *Pisces*, and where the seven planets in their esoteric order, which is: ☉, ♀, ☿, ♀, ♀, ♀, ♀, constitutes the *diesis* and *flats*: The *Sun* for the *Taurus*, *Venus* for the *Gemini*, *Mercury* for the *Cancer* and so on; *Aries* not having any.

There is the zodiac *at rest*.

Should a nativity occur, then immediately it enters into activity, vibrating at the diapason of the dominant or the solar sign of the birth, which gives the *key* or intonation to the sign of *Aries* of the keyboard (fixed zodiac).

Now the Sun and the Moon come into play and occupy their respective astronomical places (as it results from the nativity) on another zodiacal circle enclosing the key-board, the orientation of which is done by

the solar sign of the nativity set opposite the sign *Aries* of the fixed zodiac.

They give the *measure* and the *modulation* to the individual *melody*, which any one of us is called to play as soon as our births on this earthly planet take place. Indeed, the Sun by its slow movement typifies the hour-hand of the great o'clock of the universe and marks the hours (measure), and the Moon by its fast movements presents the minute hand of this clock and marks the minutes and seconds (modulation). Elsewhere they cumulate and synthetise the conjoined planetary action.

So that we have in our map an *instrument* which beats at the unison of *that* which constitutes the *universal harmony*, and joins the *Macrocosm* to the *Microcosm*, i.e. the man. And the universal harmony results of the dynamics of the ondulation.

It is obvious that astro-physics and astrometeorology, which are transitory, are closely related with the particular astral conditions, and depend directly on them. So are the acute diseases, as they are due to the environment, and are immediately connected with the Sidereal constitution of the moment.

It is to be noted that the sign of *Aries*, or the first house of the zodiac, is the chief point which presides to nature's operations. It is the East, it is the spring, and for the animal economy it is the *Great Sympathetic*.

Vide.—"Traité pratique de Médecine Astral et de Thérapeutique," by Dr. M. Duz. Price 4s.

How to Judge a Horoscope.

A SERIES OF SPECIAL LESSONS IN ASTROLOGY. By E. H. BAILEY.

CHAPTER XI.

DEVELOPMENT OF THE LIFE.

We now come to the fourth division of the horoscope and this is the most difficult of all, and unless proper study has been made of the other parts it is quite impossible to judge what is really directional influence. I know there are a certain section of astrologers who look upon directions as the only useful part of the science and expect all sorts of things to happen therefrom, without consulting or considering the radical figure. It can be laid down as an absolute fact that nothing can occur in the life which is not shown in the radical figure, and that the directions merely point to the time of the occurrence, and its nature. Take for example such a direction as Sun conjunction Venus. This is a usual marriage direction. But suppose a horoscope denies marriage. Will this direction produce what the horoscope denies? Of course it will not, and just the same with all sorts of directions. Everything depends upon the radical signification of the planets. A direction of Sun conjunction Mars is just as likely to produce high military honours, as it is to cause feverish ailments or even violent death. It is the horoscopolical signification which decides the point.

I will now take the seven sections into which this division of the horoscope is made, and connect the various influence with each section.

SECTION 1.—Physical progress.

This is the progression of the horoscope, which brings different signs and decanates on the ascendant as the life progresses. The theory of the progressed horoscope has to be used to calculate this progression, the midheaven increasing each year, by the diurnal increment in sidereal time. It brings different influences into the life, and enables

the body to draw new vibrations from such signs and decanates as they rise.

SECTIONS 2 and 3.—Personal opportunities.

The progression of the Moon by direction through the different signs and houses, brings various personal opportunities for progress, according to the nature of the signs and houses. There are many little events and episodes in the life which can be directly traced to these influences, when there are no directions operating. In the same way the planetary progression through the different signs and houses has a similar effect.

SECTION 4.—Destiny.

The solar directions form the chief feature in the development of the Destiny. They constitute all the main events in the life, and play the largest part in the judgment of directions.

SECTION 5.—Fate.

The lunar aspects are mostly concerned with the fate of the life. They are dependent upon the solar for their effects, and in a certain degree to the other major directions, those of the meridian and ascendant. The action of the lunar directions is one of the most difficult to judge, but they have most important effects in the life and bring into action everything connected with the fate.

SECTION 6.—Material progress.

The directions of the meridian and ascendant have an important influence over the material progress, those of the former conducting to honour, preferment, increase of dignity or the reverse, while those of the ascendant affecting the development of the life. Unless these directions are taken into account much is lost in the judgment of horoscopes.

SECTION 7.—Changes of circumstance and environment.

These are brought about by the changing of the Moon and planets from one sign to another, and many occurrences in the life are brought about by this. In a like sense the change from one house to another is an important epoch. In relation to this "changing of significators" as it is called, it may be pointed out that the changing from different divisions of the signs has a like effect. It has been observed that when the

Moon for instance passes the critical degree between one lunar mansion to another, that certain affects have been registered. Likewise in relation to other sub-divisions of the signs accounting for many of the daily occurrences of our lives.

Directions judged on these lines will be found far more valuable than if done on the ordinary rule-of-thumb methods.

In the next two issues it is proposed to take a horoscope and give a detailed judgment thereupon, according to the rules given in the previous chapters.

Life, Death and Hereafter.

THE MYSTERIES OF BEING.

CHAPTER IX.

HEREAFTER. (*Continued*).

With regard to the second point—the division of humanity into two portions—the sheep and the goats—as pictured in the Scriptures—the Catholic idea seems to be more human than that of the Protestant church.

The Protestant view briefly summed up is that heavenly and eternal glory, peace and joy are assigned to a few of the human family, while as for the rest, they are to be consigned to flames of torment.

The controversy on the subject of the Hereafter commences in connection with the fate of those many millions who are outside the pale of those who are fit for heaven, and it appears that there are seven different religious theories in regard thereto.

The Catholic theory is that they are put into purgatory for the expiation of sins, then taking the worthy ones to heaven.

The Adventist plan is that only the saintly are saved and all the others are destroyed.

The Agnostic believes that all, both good and bad, die as the animals, in other words that death is the final end of all.

The Calvinistic theory is somewhat similar

to the Adventist, that only a few are saved and that these sing the praises of God for their salvation, in order to drown the cries of anguish and pain of those who "God passed by" and refused to save. The Baptists limit this by saying that only "water immersed saints can constitute the elect."

The Methodist view is the most absurd and perhaps the most insulting. They too hold similar views to the Adventists and Calvinists, that only a handful of the human race are fit for heavenly bliss. But they insist that "God could not help the matter, and that he did the best he could and that he was certainly unwise in starting man's creation as he did," in my opinion a most blasphemous and God-dishonouring view.

The Unitarians have a hope that there is no hell nor purgatory and that all human beings may hope for heavenly bliss, but they do not satisfactorily explain how this is to be done.

According to Pastor Russell of the Brooklyn Tabernacle, in his address at the Royal Albert Hall, the alternative of the foregoing proposals is the Bible proposition. But the Bible proposition is purely allegorical and such expressions as the "Millennial Kingdom," "Christ's Second Coming," "Satan bound for a thousand years," etc., etc., are taken in such a literal sense as to make

absolute nonsense of what they really mean. We can certainly dismiss as incongruous and absolutely opposed to the nature of God, the theories that only a part of mankind are saved, and the others, innumerable millions, who because of ignorance of "the Only Name" and through weakness of heredity are to be destroyed. It is not likely that God would destroy his own creation. "Should He hate His creation, He must perforce hate Himself, and that love should hate love is an impossibility."

Then what is the solution of it all? I can but give my own opinion and my belief in the matter. This, however, may not go far to convince others, and my readers can accept or reject as they please.

My own belief lies in the acceptance of the doctrine of Re-incarnation. That the theories of Heaven, Hell, Judgment and Hereafter are words allegorically representing states of Being, for which we are ourselves responsible. That the work of judgment is now going on—the separating of the wheat and chaff—the sheep and goats is now being done; that the Heaven and Hell are States of Being in which all humanity is now placed and that the resurrection is the awakening of the soul to a realisation of its past and of the breaking of the bonds which bind it to the earth.

How does the doctrine of re-incarnation fit in with these theories, and especially to the supposition that a few are destined to have eternal rest and that others have to pass through purgatory or different forms of punishment before attaining to the blessed state? To a certain extent there is some correspondence. Some souls evolve more quickly than others, and therefore will reach the goal of spiritual perfection long before others, while others will have to pass through many, many incarnations till they can attain to that state of perfection. Hence it would seem that re-incarnation offers the best solution to that anomaly which is contained in the Biblical proposition; concerning the Elect in the Kingdom of God. But as already pointed out the Biblical proposition is purely allegorical and cannot be taken in a strictly literal sense. Moreover, the various nu-

merical and figurative expressions used have quite a different meaning than what is supposed.

The supposition that the present dispensation is merely to last for six thousand years has no basis in fact, because the world has already been in existence many thousands of years, and in this respect all the various prophecies of Baxter, Totten and others, regarding the supposed end of the dispensation can be relegated to the domain of pure fiction as one of those notorious attempts to prey on the credulous.

To sum up the matter as briefly as possible it is this. That there is no Hereafter in the sense in which the various religious denominations suppose, nor is there such a state of purgatory in the accepted meaning of the word. Re-incarnation solves the problem in its widest sense, the soul re-incarnating through many physical vehicles and by successive lives gaining the experience necessary to make it perfect.

Correspondence.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—In reply to your footnote of my article in last month's issue, how comes it that, if *m* rules the appendix, in all the cases I have observed—and they have been many—of operations for appendicitis, they have proved fatal, or nearly so, when the *D* was in *mg*?

Now let us consider what the vermiform appendix really is.

In the first place, the name appendicitis is of comparatively recent date. Formerly, it was known as inflammation of the bowels. By some physicians of note the appendix is regarded as the remains of the herbivorous cæcum. It is a glandular organ presenting a certain analogy to the tonsils and liable as well to follicular, mucous, submucous infections, exudative and ulcerative disorders. We therefore see from the nature of some of these, that there is a possibility of them coming under the rule of *m*. But the crux of the whole matter lies in what part of the appendix is the seat of the trouble? Ah! that is the rub. According to Dr. Rabagliata, late senior honorary surgeon, Bradford Royal Infirmary, and consulting surgeon to the Bradford Home for Cancer and Incurables, "It is not the appendix which is inflamed in so many of these cases (referring to cases of appendicitis) so much as the cæcum or tryphlon,

that is, the part of the bowel to which the appendix is attached. We have generally to do with a Perityphilitis, or an enteritis, or inflammation of the bowel, rather than with appendicitis. And not infrequently in what is called appendicitis, the connective tissue of the Pelvis and of the muscles of the abdomen is inflamed also."

We see from all this what a chain of connecting links exists between the intestinal organs, and how difficult it is to separate any one part from its neighbours. I am afraid if we had to try and go into the ramifications of the various organs of the body and attempt to subdivide and classify them under various headings, we should find ourselves in a hopeless maze, from which we should have great difficulty in extricating ourselves. We know that all organs, more or less, contain vessels, lymphatics, nerves, tissues, etc., but I think no astrologer would take it upon himself in a diagnosis to state just which one of these was affected. No, he would be quite content to name the organ affected. Try and imagine any astrologer naming the exact seat of some head trouble. He would certainly have no difficulty in saying that the trouble was in the head, and even state whether it was in the top, middle, or basilar portion, but further than that, I am afraid he would not care to venture.

To show the connection which exists between the cæcum and the appendix, it has been found that even after the appendix has been removed, the cæcum or other parts of the intestine may become inflamed, and the appendixless patient may still suffer from inflammation of the cæcum or of the bowel, from peri-typhilitis or enteritis.

According to Dr. Haig, appendicitis is due to improper feeding. 1. Wrong foods are selected. 2. They are improperly masticated. 3. The period between the meals is far too short. This certainly points to the influence of m which rules foods and hygiene.

Again we have the testimony of Dr. Rabagliata, that "diseases of the intestines are due to changes in nutrition, and depend more on digestion, and therefore on food supply, than any other one cause, and probably more than all other causes put together." All this we see is in harmony with m .

We cannot hope to go into minutiae in these matters, for the ramifications, as I have said already, would only lead us into complications. At present we must be content with the general influence of any given organ. To put the matter briefly, m rules over the excrementitious fluids (waste matter), m over absorption and assimilation, and also the harder and more concrete substances.

Though some astrologers maintain that the \odot in m in the late King's horoscope was responsible for the appendicitis, I beg to differ with them, for there was no affliction of the radical Sun at the time of the illness. But the following directions which were then in operation bring in the influence of m :— $\text{P} \square \text{m}$ in X (a common sign in sympathy with m). The basic direction asc. $\text{P} \text{g}$ D , was also significant, as the D at the King's birth was in m , the latter being in the 8th. The prenatal direction g P asc., was also acting at the time. Now the asc. was f , another common sign having sympathy with m . g

$\text{P} \square \text{g}$, the latter part ruler of the radical 8th. I have often found that, as in the case of $\text{P} \square \text{m}$ in X , the part of the body afflicted was not that indicated by the position of the planet, but was the part ruled by one of the other three signs of the same qualities. At the time of the King's operation, X was not involved, but m , a sign of the same quality, and one in opposition thereto was.

Some may say, what about the eclipse of the Sun in g to its radical place, some five weeks previous to the King's operation for appendicitis? If eclipses indicate the part affected, how comes it that a second eclipse of the Sun in opposition to its radical place, alluded to in my article on "The Figure of Death of King Edward VII.," does not affect the same region of the body? If one eclipse has its dire effects upon the appendix, and another on the bronchial tubes, how on earth can we rely solely on them for a prognosis?

Yours faithfully,

"EUODAO."

[A special article on this subject will appear in the next issue.—ED.]

Christianity-Spirit Communications

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—Your correspondent styling himself "Denuder" appears to have found a mare's nest. He commences by stating the "communication has anything but a straight flavour, though it may be valuable as an illustration that there are lying spirits. As well as spirits who would not" etc. He then loftily goes on to correct by informing your readers that "Nazarenes" are confused with "Nazarenes," by which he infers there were either two sects, or that Nazarenes is a misnomer for Nazarenes. Having properly chastised us in that direction he goes on to further humiliate the departed Philostratus that "Nazareth is not in Judea, but in Galilee."

As the writer of the recorded speech of Philostratus, I am bound to admit there appears to have been that slip of geography. As, according to the gazetteers and atlases, "Denuder" is right in his geography, but wrong in his reference to confusion over Nazarenes and Nazarenes. The two terms are synonyms and is so stated in Barclay's dictionary; but, as a matter of fact, Philostratus was distinctly right just as much as "Denuder" is distinctly wrong. The inhabitants of "Nazareth" were called Nazarenes at that time, but the sect of Nazarenes did not exist during the lifetime of Christ, although they are recorded as being in the first century. As, however, the principal point of their dogma was denying the divinity of Christ (see Haydn's Dictionary of Dates), it is perfectly clear that the only confusion that exists about the statement of Philostratus is created by the ignorance of "Denuder," that the two terms have become synonymous since the creation of the sect of the Nazarenes, but which were certainly originally Nazarenes.

Now in regard to the geographical slip that has certainly very much in extenuation owing to the fact that "Jesus" was born in Judea, preached and was tried in Judea. To save "Denuder" the trouble of

examining his atlas and for the information generally of your readers, I merely mention that Bethlehem, Jerusalem, and Jericho, are three of the towns in Judea. It will therefore be clearly evident that Philostratus had in his mind the fact that the birth of Christ and principal events of his life were laid in Judea. The real mix evidently was that "Christ" did abide in Nazareth and was called the Nazarene, and I have little doubt also the "Nazarene," or its equivalent, if the truth was known apart from mere editing for professional history.

"Denuder" says he is not a Christian; which fact may explain his irritation and denunciation of lying spirits, but that does not justify him in so denouncing Philostratus. All the evidence is in favour of Philostratus. There is no getting away from the fact that he actually did write the life of Apollonius by order of the Empress Julia Domna, wife of Septimus Severus; and as Apollonius lived at the time of Jesus, preached at Antioch, Jerusalem and throughout Palestine, during the period that "Jesus" was reported to have preached, was also a great Spirit-Healer, was also tried by the State for treasonable utterances, but acquitted instead of executed, it is pretty evident that Philostratus has a right as the recorder to come again, if he can, and give his testimony as to the great mystery. At any rate, thousands of loving, stout-hearted Christians will only too gladly welcome the fact that at last the great silence is broken and the real Jesus of History under his proper name of Apollonius of Tyannæ, did live, move, and teach the beautiful philosophy of love that has made the name of "Christ" sacred everywhere.

It must never be forgotten that this is the only record of a powerful organised attempt to justify the existence of the New Testament by the Spirits of the departed Mortals who lived, moved, and had their being at that time, and as the return of Spirits is admitted by all enlightened minds, it must be admitted that, in the absence of any spiritual refutation on a similar grand scale, such testimony as referred to must be accepted.

Yours faithfully,
W. H. EDWARDS.

Astrology and Reincarnation.

To the Editor of OLD MOORE'S MONTHLY MESSENGER.

DEAR SIR,—Re the above question raised by my presentation of the horoscope of Miss Stacey in the April issue of your magazine. I regret I cannot find the reference necessary to prove that the view is held, if not by Alan Leo, at least by a prominent writer to the pages of *Modern Astrology*: however, I will continue my search, and when found I will send it on. Despite the great and learned experience amongst the leading astrologers in England, I can not subscribe to his opinion that the correspondence of the death-figure of Beethoven and the birth one of Backhaus is "a very indifferent one." The matter submitted is of a very significant nature indeed, as can easily be seen by anyone who will peruse the matter in the April number of *Modern Astrology*.

The period between reincarnation is not definitely stated by any Theosophist, although 1,500 years is a generally accepted time, founded on the fact of the repetition of history. Nevertheless, there is no apportioning of the matter, for it is well known as a belief that an adept can die to-day and reincarnate tomorrow. The rapidity of incarnation depends upon the spiritual and moral development of the ego; and also upon his aspirations; the greater the soul, the quicker it will unfold itself in the scheme of evolution towards Nirvana. I am sorry I am unable to supply the natus of Beethoven; but I have no doubt the writer to *Modern Astrology* would do so if written to. I shall resort to that, and send it on. In reference to my horoscopes of Miss Stacey and Martin Harvey, Esq., being not accurately computed: well, the books used in the matter must be wrong in their tabulations, which were Raphael's "Tables of Houses," and Leo's Ephemeris in Vol. II. of "Astrology for All." But it has always been the case in astrology, that some students and professors have been interested more in mathematical gymnastics than in the faculty of reading the natus, or passing judgment upon it. This opinion was voiced by Sepharial twenty years ago in "Fate and Fortune"; and I would hold it is perfectly true; not for one instant, at the same time, disparaging accurate workmanship. There was no approximate time given in either case of Miss Stacey's or Mr. Harvey's horoscopes; some events of life being submitted only, facial appearance being taken into consideration; and then taking a plunge into twenty-four hours to try and find the time of birth.

The method of rectification operated by me is by the direction of events to the cusps of houses, and by proportional methods, the X quantity, or unknown birthtime is supplied to produce certain events and facial structure. It is a method, I am sure, that is known to most astrologers; but I think I have simplified it, yet it is not ready for publication so far. When it is so I will write an exposition on the matter and forward it to your pages. You know what disastrous results come of issuing immature things.

I am, etc.,
KANET WICPIC.

Answers to Correspondents.

m.—All judgments on individual horoscopes should be sent to our advertisers. Several astrologers advertise in our pages, and we do not take their work.

H. CLIFT, Bender, Saskatchewan.—Many thanks for your notes on the King's death. We have another article on the subject from one of our contributors, in which many of your judgments are included.

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OLD MOORE'S Monthly Messenger

A forecast of the World's Fate and Fortune.

No. 11. Vol. III.]

AUGUST, 1910.

[TWO PENCE.]

Old Moore's Monthly Outlook.

Special Notice.

All back issues from October, 1907, except September, 1908, and January, 1909, can be obtained through any newsagent for 2d., or will be posted to any address for 3d. Any six numbers of back issues will be posted for 1/-, post paid. Each number contains all the Birthday Influences, Fate and Fortune of children born during the month. Parents of children under two years and eight months old should get a copy of the Birth month.

The New Moon.

The lunation of the 5th August falls in the twelfth house, just past the square of Saturn and sextile of Jupiter. Mars and Mercury are conjoined just above the ascendant, denoting excitement among the people, and danger of strikes. Crime will increase. The financial condition of the country will improve, but there will be much waste and extravagance in official circles. Unrest will occur among railway and postal employees. The weather promises to be fairly good, but thunder and hail may be anticipated. There will be a decrease in the birth rate, and theatres and places of amusement will suffer.

Foreign affairs are likely to be more settled. Saturn in the ninth denotes accidents on the high seas, explosions on vessels and collisions. The Government will have much trouble to face, and a recurrence of the Suffragette agitation will take place. Splits and disputes will occur in Parliamentary affairs.

United States.

At Washington, the planet Venus and Neptune are conjoined on the cusp of the second house, pointing to frauds on the Revenue. Violent storms and hailstorms are threatened in the eastern States. Railways will benefit. At San Francisco, Saturn is rising and this will cause much depression in the city, loss of trade. Scandals occur in high life. Crime against women and children will be prevalent.

China and Japan.

At Pekin, Sagittarius rises, Mercury and Mars being in the ninth house, denoting shipping disasters, religious riots, and much crime and unrest. At Tokio, Jupiter culminates, benefitting the Mikado and Government. Much duplicity is to be feared in dealings with other powers.

Australia.

At Melbourne, Aquarius rises with Jupiter close to the meridian. This shows some improvement in affairs, and with the Sun in the seventh house, some notable marriages. Mercury and Mars conjoined on the cusp of the eighth house will cause many terrible deaths. The death of some notable man is probable.

India.

At Calcutta, the lunation is close to the meridian, with Mars and Mercury in the tenth house. This latter position is a warning to the Viceroy to safeguard his person. There is danger of assassination of some prominent official.

Europe.

At Berlin, the portents are much the same as for England, the planetary positions being but slightly altered. Much crime will occur at Petersburg. Paris will also suffer from crime and in all probability from fires and explosions, for the conjunction of Mars and Mercury is formed in the sign Virgo, ruling that City.

Special Predictions.

A violent storm is threatened in the Atlantic. The Canaries and Madeira will suffer, for Saturn culminates there at the moment of new Moon. Burma is likely to be the scene of serious trouble, for Mars and Mercury are culminating there. Seismic troubles are denoted in 82 W. Austria and Japan will benefit under this lunation, but Ireland, Persia and Poland, will suffer from Saturn's scourge.

Owing to the pressure on our space several letters from our readers are unavoidably held over until next month.

Our readers will be glad to learn that RAPHAEL'S ALMANACK for 1911 (6d.), is now ready and may be obtained from Messrs. Foulsham & Co. The EPHEMERIS by the same author is also promised by the middle of the month.

WANTED, a second-hand copy "Power of Will," Haddock; Butler's "Solar Biology"; Heron Allen's "Science of the Hand." Sale—"Psychiscopy," by O. Hashnu Hara, perfect condition, half price.—"Roma," 30, Queen Street, Rhyd.

Daily Guide for Business and Pleasure

AUGUST, 1910.

1	19	17	Attend to business and correspondence.
2	3	26	Deal with elders in the afternoon.
3	17	28	A doubtful day. Act carefully. Do nothing important.
4	1	21	Attend to ordinary matters, safeguard health.
5	15	0	Not an important day. Act discreetly.
6	28	23	Avoid travel, disputes and quarrels. A very evil day.
7	11	26	Sunday. A day for contemplation. Visit friends in evening.
8	24	10	Deal with antiquarians, travel and change.
9	6	36	Attend to business and financial affairs.
10	18	45	Deal with superiors before 10 a.m. A very evil day for all things after.
11	0	43	Attend to correspondence in a.m. Avoid accidents and disputes.
12	12	33	Deal with superiors, but avoid females.
13	24	22	Travel, change and attend to social duties.
14	6	14	Sunday. An unfortunate day.
15	18	14	A variable day. Attend to ordinary duties.
16	0	29	A good day for new ventures, especially for iron and steel works.
17	13	1	Attend to correspondence in evening. Evil for all else.
18	25	54	A very evil day for all things generally.
19	9	8	A variable day. Attend to social duties in p.m.
20	22	43	An evil day. Avoid superiors.
21	6	36	Sunday. A day for contemplation. Avoid disputes and accidents.
22	20	42	A variable day. Act with care and discretion.
23	4	57	A good day for business, correspondence and pleasure.
24	19	16	An evil day. Safeguard the health. Do nothing important.
25	3	33	Another very evil day. Act with discretion.
26	17	48	Travel, change and deal with females.
27	1	56	A variable day. Do nothing important.
28	15	58	Sunday. An unimportant day. Visit friends.
29	29	53	Avoid disputes in afternoon. Deal with superiors and elders in p.m.
30	13	40	Travel, change and deal with elders.
31	27	18	A very evil day for all purposes generally.

Editorial Comments.

I.—Appendicitis : Its Astrological Cause.

The thanks of all readers are due to our contributor "Euodao" for his lengthy communication on the subject of appendicitis, in answer to our footnote on page 169, June issue, wherein we stated that this particular complaint was under the rule of Scorpio, and not under Virgo as our contributor surmises.

We have carefully read "Euodao's" arguments, but we find nothing therein to substantiate his contention, but consider that his conclusions are wrongly arrived at, for the simple reason that the most important factor has been entirely omitted.

The question is too important to be lightly dealt with, and we therefore propose to go into the matter very fully, with the object of proving quite conclusively the contention held by ourselves, in common with all leading authorities on medical astrology, that the appendix is ruled by π , and that appendicitis is a typical Scorpio complaint.

Our contributor wishes to know why operations for this complaint performed while the Moon is in Virgo have usually proved fatal. The answer is that the horoscopes of the patients and the directions operating at the time of the operation, are certainly of more importance than the day on which such operation took place.

We are quite aware that up to within the last few years medical astrology has not received much attention, but the publication of Henrich Daath's manual has brought the whole subject much more clearly before students.

Now it is very illogical to presume that because one sign rules a certain organ of the body, that other signs may not have some power over the organ, or parts of it. We know that Aries rules the head and brain, but the cerebellum and base of the brain are under the rule of Taurus. The nose is ruled by Scorpio. Again, Taurus which rules the throat has particular connection

with the bladder, which is in the Scorpio division of the body. The kidneys are governed partly by Libra and partly by Scorpio. Cancer has affinity with the womb which is another organ in the Scorpio division.

When we come to the bowels we find exactly the same thing; part being under the rule of Virgo and part under Scorpio.

The opinions of the two doctors mentioned on p. 199 as to appendicitis and intestinal disorders being due to improper feeding, do not go to prove the influence of Virgo, for many gastric and liver disorders are more or less due to the same cause, but neither of these two organs are ruled by Virgo.

Now where our contributor is in error, is in assuming that the whole of the intestines are under the rule of Virgo. These organs are not really one, but are divided into two parts, the small intestine and the large intestine, the former being 20 feet and the latter 6 feet in length. But the processes of digestion and assimilation are carried on in the small intestine *only*, and not in the large intestine.

The food after leaving the stomach passes into the first part of the small intestine, the duodenum, where it receives the bile from the liver and the pancreatic juice from the pancreas or sweetbread. As it proceeds along the small intestine it ultimately appears as a milk-like fluid called "chyle." Certain processes previous to this have taken place, and what remains in the "chyle" is for absorption into the blood by special vessels attached to the small intestine *only*. We have here the Virgo influence distinctly marked.

But now let us come to the large intestine. There are no absorbent vessels attached to this, seeing that no absorption of food takes place in this part of the intestine. Quoting from a large work of medical science, which I have before me, the following occurs.

"In so far as the large intestine is concerned, it is not assumed that digestion

continues in this part of the digestive tract. The large intestine practically contains what we may call excrementitious or effete matters representing the waste of the food material. They are ultimately excreted from the large bowel in the shape of *faeces*." This is purely \mathfrak{m} .

We see clearly from this that the Virgo process is carried on in the small intestine, but the waste matter and impurities of the food, which nature will not allow to be absorbed into the system, are passed out of the small intestine into the large intestine.

The large intestine is composed of three parts, the cæcum, colon and rectum. The *ileum*, or end portion of the small bowel, joins the large bowel at right angles just above the *cæcum*, or first portion of the large bowel. This cæcum is really a blind pouch or sac about $2\frac{1}{2}$ inches long, and attached to it is a little worm-like structure called the vermiform appendix. This appendix is a part of the large intestine and not of the small, and is therefore under the rule of Scorpio. The rectum and colon are under the rule of \mathfrak{m} , and these are part of the large intestine and as this latter organ is *wholly* concerned with the waste matter from the small intestine; it therefore follows that it must be ruled by Scorpio and not by Virgo.

Appendicitis is caused by various circumstances. Indigestible food, seeds of fruits, hairs, pins, etc., substances which are not digested while in the small intestine, but are passed out into the large intestine. Here again we get the \mathfrak{m} influence, thus proving the rulership of that sign over the large intestine and therefore over the appendix.

Inflammation of the cæcum can occur without affecting the appendix. Appendicitis is frequently caused by inflammation of the cæcum which spreads to the appendix. What is known as typhilitis implies inflammation of the cæcum itself; the name peri-typhilitis denotes inflammation of the tissues outside the cæcum and joining it to the muscles lying underneath.

To sum up the matter as briefly as possible the sign \mathfrak{m} rules over absorption

and the small intestines, and \mathfrak{m} over excretion and the large intestines.

With regard to the King's horoscope "Euodao" falls into error again. If he will kindly refer to Zadkiel's Almanack for 1903, he will find the primary direction of Asc. $\square \odot$ zod. d. measures exactly to the period of illness. This direction is an affliction of the radical Sun. He also speaks of the prenatal direction of \mathfrak{z} P Asc. This direction is non-existent at the time. The declination of the Asc. is 23.26 S. The declination of \mathfrak{z} $60\frac{1}{2}$ days before birth is $22^{\circ} 15' \text{ S.}$, over 1° too small. The direction of Asc. \mathfrak{z} \mathfrak{p} measures to the year previous and coincides with the accident to the Shamrock. The simple secondary direction $\mathfrak{p} \square \mathfrak{z}$ was not sufficient *alone* to cause the complaint.

If "Euodao" will turn to the King's Epoch he will find \mathfrak{z} in \mathfrak{m} $2^{\circ} 57'$, declination $10^{\circ} 18' \text{ S.}$ and the directions \odot P par \mathfrak{z} R, \mathfrak{p} par \odot P, \mathfrak{p} par \mathfrak{z} R, measure to the summer of 1902, a clear evidence of the \mathfrak{m} influence.

The eclipse of May 9th of this year took place nearly 3 days after the King died, hence it had nothing to do with the cause of death.

"Euodao" should know that no one relies *solely* on eclipses for a prognosis, and also that eclipses in \mathfrak{m} equally affect the throat as much as the excretory system. Does he not say himself on the top of page 199, "I have often found that . . . the part of the body affected was not that indicated by the position of the planet, *but was the part ruled by one of the other three signs of the same qualities.*" (Italics are ours.) Yet a few lines below he questions the very same fact.

In conclusion, we should like to say that if "Euodao" desires to prove his contention he should produce the horoscopes of, say, two dozen people who have suffered from appendicitis, with the directions operating at the time of illness. We have several in our possession, and everyone without exception confirms \mathfrak{m} and \mathfrak{z} as the signs concerned with the complaint.

We trust that this somewhat lengthy explanation will settle the matter conclusively.

II.—Errors in Horoscopes.

Our contributor "Kanet Kcipic," in answer to our strictures on his blunders, accuses the books he uses as being wrong, an extremely puerile excuse. It is a very good illustration of the old adage, "Bad workmen find fault with their tools," as the mistakes complained of by us are wholly the result of carelessness and slipshod work. We pointed out one error on page 175, and certainly Raphael's Table of Houses is not at fault in the matter as any novice in astrology knows. The position of ☉ in Martin Harvey's horoscope is given in his horoscope as $0^{\circ} 28' \text{ } \varnothing$. The Sun's longitude at noon on that day was $0^{\circ} 30' 54'' \text{ } \varnothing$, and at 1h. 55m. 30s. p.m. it was $0^{\circ} 35' 29'' \text{ } \varnothing$. Other errors quite as serious occur in the positions of the other planets, and they are due entirely to careless work. No mathematical gymnastics are required in erecting horoscopes, and accurate judgment cannot be given on incorrectly computed figures.

We now learn that neither of the two horoscopes are authentic, but merely worked out from directions. The question of facial structure is one of the weakest parts of the whole of astrology and the description of personal appearance attributed to each planet in the different signs applies to *horary* astrology and are inapplicable to the natal branch. To describe the personal appearance from a horoscope, or *vice versa*, is very difficult and rarely accomplished. Mr. A. J. Pearce (Zadkiel) has more than once condemned this. He cites a case of a gentleman with a large family, and although every sign in turn ascended at the births of his children they all had black hair and dark complexions, and were all normal height. We ourselves can cite similar cases.

With regard to the computing of horoscopes from events, we have in these pages shown the utter unreliability of such calculations without the use of the prenatal epoch, and when we find a "long and serious illness" put down to $24 \angle \text{Asc.}$ we think we are quite justified in calling serious attention to such errors.

One point in conclusion. We strongly deprecate the attitude of the younger and

immature students in criticising, questioning and contradicting the opinions and experience of the older and more expert astrologers and authors. It is very much in vogue at the present time, and is doing incalculable harm to the science.

Astronomical Phenomena FOR AUGUST, 1910

Moon's Phases.

New Moon,	5th	...	6h. 37m. morn.
First Quarter,	13th	...	2h. 1m. morn.
Full Moon,	20th	...	7h. 14m. aft.
Last Quarter,	27th	...	2h. 33m. aft.

Planetary Positions.

- ☉. The SUN is in Leo; enters Virgo on 24th at 1.27 a.m.
- ☿. MERCURY is in Leo; enters Virgo on 6th and Libra on 27th; $\delta \delta$ on 6th, only 5' separating the two planets.
- ♀. VENUS is in Cancer, enters Leo on 19th, in conjunction with Neptune on 11th.
- ♂. MARS is in Leo, enters Virgo on 6th, too close to the Sun for observation.
- ♃. JUPITER is an evening star in Libra.
- ♄. SATURN is a morning star in Taurus.
- ♅. URANUS is an evening star in Capricorn.
- ♆. NEPTUNE is in Cancer.

The Weather.

The month opens with fine summer weather. Heavy storms about 6th, changeable 8th, and unsettled for a few days. 11th and 16th are both inclined to thunder, but general fine weather will be experienced until after 20th. Colder with rain about 24th, followed by some unsettled days, but brightening at close of month.

Books Wanted.

Text book of Astrology. 2 vols., or either volume.
The Book of Black Magic and Pacts. By Waite.

W. FOULSHAM & CO.

4. Pilgrim Street, Ludgate Hill, London, E. C.

The Royal Family of England.

(Continued from Page 186.)

THE Princess Mary is the third child and only daughter of the King. She was born at 3.30 p.m. on April 25th, 1897, with the end of the sign Virgo rising, Mercury, her ruling planet, being placed in Taurus in opposition to Uranus and Saturn in the third house. This position is evil, and were it not for the elevated position of Mercury, it would show many troubles in life, much worry and anxiety, as well as making her eccentric, obstinate and very determined. The sign Virgo rising will endow her with discretion, prudence and discrimination, and make her sensitive, thrifty and careful of ways and means. She has a modest and sensitive nature, and although not making friends easily, she is very confiding and affectionate to those she really trusts. Matters to do with food, hygiene, medicine, and diet will attract her attention.

She will be drawn toward the occult and mystical, and although her mind is not orthodox, but inclined to be over critical and dogmatic, yet Venus disposing of Mercury and being well placed denotes that the mental qualities will be benignant, good, witty, fond of music and fine arts, pious, modest, beneficent, compassionate, affectionate, and entirely amiable. She will take very much after her father, King George, in her mental gifts.

The conjunction of the Sun with Venus, and his trine with Jupiter will give her a lovable and amiable individuality, refined, gentle, honourable and loyal. The personality is somewhat eccentric, but humanitarian, refined, sympathetic, sociable and independent. The affliction of the Moon is bad for the health, for this orb is not far from the cusp of the sixth house, and this together with the squares of Mercury, Uranus and Saturn thereto, shows a weakness in the exclusively feminine functions,

while the heart, bladder, and excretory system, sight and throat will be sensitive parts and liable to painful disorders.

As regards marriage, Venus is the significator of the partner, but as this planet is retrograde it may only denote an attachment. The ruler of the seventh is also retrograde, hence this is a confirmatory influence to the former. The Sun's second application is a sextile of Mars, and this planet becomes the significator of the husband. He will be domineering, self-willed, and probably connected with naval affairs, and may hold in time a very prominent position.

As regards the coming years, there are no important influences until the age of 21, when the Sun reaches the conjunction of Mercury, and the Moon in Scorpio passes the conjunction of Uranus and Saturn, square Moon, opposition Mercury and opposition Sun P, all these influences operating during four months in the early spring and summer. It is a highly critical and dangerous period, and looks very like some tragic family episode. The 21st to 25th years are all highly dangerous, for the Sun will pass from the square of the radical Moon to the opposition of both Uranus and Saturn. At 33, Mars will be in square to the Sun, and at 39 to 42, Mercury will be stationary in square to the radical Moon. All these are critical periods, but the 21st year is the most dangerous of all.

Prince Henry was born on March 31st, 1900, at half-past seven in the morning, with the beginning of the sign Gemini rising, the luminaries being conjoined in Aries in the twelfth house, the Sun separating from square of Saturn. Both the lights are in trine with Jupiter and Uranus, conjoined in the seventh house, and with all the planets except Neptune above the heavens, the horoscope is a more or less favourable one.

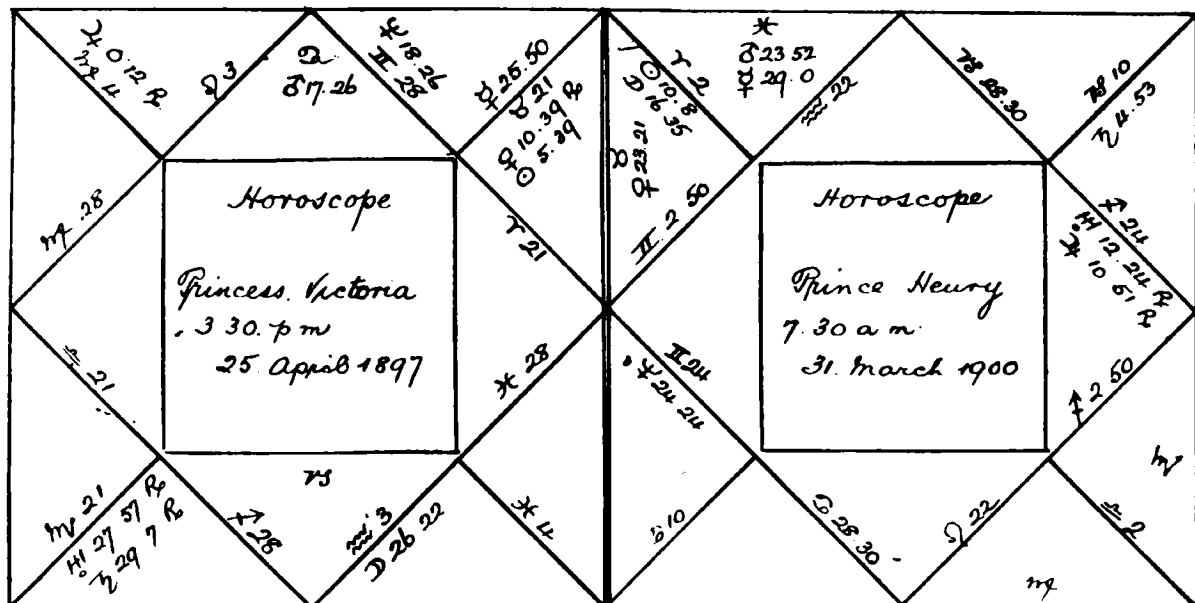
Gemini rising gives restlessness, adaptability, refinement and sensitiveness, good

abilities for learning, very versatile, but lacking concentration. The luminaries in Aries give energy, enthusiasm, frank and outspoken tendencies, love of change, and being at the head of things. He will desire to be ruler, commander, to direct and order things, and has every indication of a strong brain. He has great activity of thought, keen perception, abundance of life, energy and vitality. The personality is masterful, independent, forceful and original, one that will attract attention in the world. He is bound to rise in the world.

orders and lung troubles are particularly shown. The eyesight is also likely to be affected, or even injured.

Neptune in the second is bad for money matters, showing loss by fraud and swindling, bubble companies, and bogus affairs, but the trine of Jupiter to the luminaries will benefit to a very great extent. Marriage is shown to be favourable, and he will gain considerably through his partner.

There are no very important influences until about 17 when some danger of accident is shown. The 21st year is the worst, for



His ruling planet conjoined with Mars gives force, energy and mechanical ability. The trine of Jupiter to the luminaries will bring more than usual success, make him benevolent and generous, and bring him to prominent positions in life. The square of Saturn to the Sun is rather evil, and will bring many hindrances, especially through secret enemies, and it is not favourable for travelling abroad.

The health is not so very good, for the Sun has a square of Saturn and a parallel of Mars. The former will deplete the vitality and give liability to colds, while the latter will give feverish tendencies, danger of brain troubles and accidents. Fevers, brain dis-

Mars is then conjoined with the Sun, and the Moon in the ninth house is in square to both, hence some danger is shown in foreign parts, fever or accident to the head. He should avoid India. Venus is in sextile to the Moon at 22, which is good for marriage or betrothal. 23 and 25 are both favourable years, but Mars conjoined with the Moon from 27 to 29 is again an evil period, health being affected, and some danger being shown in short journeys.

(To be continued.)

HOW to obtain a Strong Shapely Neck," P.O. 6d.; "How to Become a Qualified Physical Educationalist," P.O. 7d.—Box 8, ASTRO, Publisher, Coalville, Leicester.

The Power of the Stars.

By N. L.

CHOUGH most of us in this twentieth century are unheeding, the stars exert their influence not any the less. Their powerful magnetic and electric rays attract and repel, working havoc or construction, good or ill, as they affect each object. Does not the Sun attract and hold in position the surrounding planets, huge worlds, with whose bulk our forms are insignificant? Does not the Moon draw tides, an immense volume of water, thousands of miles in area, millions of tons in weight? Shall not such mighty influences as these, affecting so evidently our earth, affect its inhabitants and all things upon it also? Shall not the planets, drawing and straining, attracted, bound, repelled by the Sun, affect us by their position and by the quality of magnetism they exert, as now they pull one way at opposition and in a totally different direction at conjunction? Astrology, the wisdom of the stars, is a vital, lasting, and true science, which has endured from unknown antiquity, that is, the true astrology, not mere astronomy, nor even superstitious accretions characteristic of the age of their invention. It is a science that will live when the astronomer ceases to name the countless orbs of the heavens. Remember that the Power that sways the stars is flowing also over this earth, binding invincibly all in its course, and that by astrology its course, nature, and effects upon mundane affairs can be accurately determined. Hence the wise will consult a reliable astrologer and prepare for what is coming.

The ancients, without scientific instruments, seeing by the unaided eye simply what everyone may see, the stars as points of light, were therefore unable to take accurate observations or obtain exact knowledge of their physical features and peculiarities as we now have by the aid of modern science, observatories, and wonderful instruments, shewing us the famous canals on Mars, Jupiter's satellites, mountains on the Moon,

etc. Yet think how these modern discoveries harmonise with ancient astrological doctrine. Conclusions deduced by the comparison of the astral influences upon men for thousands of years, men individually, collectively, whole nations. For example, it is undeniable that from the earliest known time until the present, without minutest variation, all along the star Saturn gives out most powerful influence, and that pernicious, contrary to all that makes for good, sorrowful and destructive, filling things under his influence with decay. Now we find what the ancients did not know, viz., that this planet has shrunk and decayed to the core until all we see of it is the outer shell. Then the famous ring of Saturn casts its shadow during the spring and summer season on that planet, shutting out the sunlight and warmth, ruining vegetation, and preventing its growth, causing darkness and cold. Do we not find on this earth that whoever has Saturn powerful at birth become unhappy, diseased often, and deeply sorrowful? It is suggestive that a diseased body cannot produce good magnetism. Then consider Mars. Ages of men have called him hot and dry, strong, angry, and violent, and do we not find that Mars is a desert, a Jew's oasis fed by canals being his fruitful portions, these canals probably produced by great activity, strength, and vigilance on the part of the Martian inhabitants? Is there not a striking correspondence between these facts and the actions of those who on our earth have Mars strong at birth, the most helpless and susceptible period of human existence? All through life they are strong, active, violent, quarrelsome, companionable, unfeeling, etc. Then the Martian inhabitants must be continually banding together and marching (reminding us of our own soldiers) in order to keep pace with the increase and decrease of vegetation, and perhaps some system of floodgates or canal construction may absorb their corporate energies.

The Scientific Attitude of Astrology.

By JAMES HARVEY, Author of "Essays on Astrology," etc.

(Continued from page 189).

DEFINING science as the tabulation, classification and comprehension of fact, which is a fair estimate of the art of knowledge: Astrology has as much right to be relegated to the ranks of wisdom as many of the sciences which bask in the light of recognition.

Take psychology as an instance with its many unsolved problems of the human soul, or biology without answer to the dark enigma of the origin of physical life, or physics perplexed and dumb as to what matter, motion, force and the rife riddles of the phases of natural phenomena are in reality. Science is constituted of the three classifications enumerated above: the first not being science, nor yet the second, until blended in the trinity of tabulation, classification and comprehension. All science has tested facts: but the explanations of the facts in the majority of cases are only explanations which are elusory, vague and unsatisfactory from a philosophical standpoint, in most instances. Astrology has its facts like all other sciences; and if the astrologer cannot explain exactly how planetary action operates in affecting human kind, beast, bird and leaf, he does not stand alone; for none of our sciences can resolve the ultimates of anything whatsoever. All things in the universe are related to each other, influencing each other more or less; and if the Moon regulates the ebb and flow of the tides, it is but rational to deduce the universal influence of astral vibration. Buckle points out that all religions in their idea of a future state are coloured, or reflected from the environment of the nation from which they emanate: Oriental races having their Elysian fields, Paradies and Heavens of eternal sunshine; and the gloomy Norse their Valhalla, the abode of night and the sombre, stern gods, Odin and Thor. Here we have religious conceptions caused by climatic

conditions and other surroundings; and religion professes to point the way and means to fulfil destiny: the basic principle of all lying rooted in stellar activity. Evidences for planetary action in human and mundane affairs are abundant, and easy to obtain if a little diligence and trouble is taken in the operation of searching for proof: but the best procedure is to obtain a small text book on the science, study it attentively, then apply the knowledge, and in three months astrology to the student will be a truth. The "Key to Astrology" by Raphael, will admirably, inexpensively and lucidly demonstrate the reality of star wisdom, and is therefore the best and easiest medium recommendable to the strenuous seeker after truth. From a personal position in my investigation of the science, the results I received were positively astounding: in one instance predicting the death of a child eleven days prior to the event, and within ten minutes of the time. I gave the baby until 12 p.m. of the eleventh day to live; it passed away on the twelfth day at 12.10 a.m. In another experiment I made a prognostication, stating, on the night before the birth to the father, nurse, another stargazer, my own wife and two or three more witnesses, that the child would die in the event of coming into the world. The circumstances took place as the planets indicated; the infant being inverted at its issue into breathing life, which caused strangulation by the umbilical cord. Pisces was on the cusp of the 5th house of the heavens which rules progeny; and Pisces is the sign of the Zodiac that rules the feet: those acquainted with astral science will comprehend this immediately. These experiences were obtained from what are known as horary figures, and can be substantiated, the stargazer being "Euodao," a contributor to this magazine, an able student of astrology.

(To be continued.)

Character Delineation for the Month.

July 23rd to August 23rd. Sun in Leo.

DURING the period above named the Sun will be passing through the sign Leo, and the individual character of all persons born while the solar ray is passing through this sign will be strong-willed, open, frank, sincere, honourable, with some pride and dignity and a tendency to be often austere and self-possessed. Their temper is quick and rather hasty, but it does not last long and they possess a very generous and forgiving spirit. They have the vital temperament and being born under the strongest sign, should be able to stand against any external conditions. They will be sincere, honourable and constant in their affections and have a keen sense of justice, tempered with mercy. This sign will give intuition, self-control and endurance, and though at times presumptuous and imperious, they will be always self-possessed and masterful. They are patient in work, and whatever they do they try to do well and thoroughly, and through this success will come, and they will rise chiefly through their own merits; but pride, prevarication and a tendency to be over-bearing and hasty will bring their attendant sorrows. They will possess a love of power and some organising ability, and can be very determined, self-reliant, independent and firm. They have a very strong desire nature.

The three different types of people born according to the decanate held by the Sun are as follows:

July 23rd to August 2nd. These have the full Leo nature and show all the different characteristics as above.

August 2nd to 13th. There is a Sagittarius sub-influence in the character during this period, a very good combination, but giving restlessness and a great inclination to go to extremes, especially in religious matters and affairs of the heart. They have a benevolent and good-hearted disposition.

August 13th to 23rd. An Aries sub-

influence can be felt during this time in the character, a very harmonious combination, giving love of philosophy and a tendency towards religious thought; determination and love of leadership are marked characteristics.

The twelve sub-types born while the Sun is in Leo, according to the position of the Moon, are as follows:

Moon in Aries.—Persistent, dominant, enthusiastic and energetic, with much combativeness, and there is necessity for restraint where the feelings are concerned, independent, able to make their own way, self-reliant, firm and positive, though generous and good-humoured.

Moon in Taurus.—Determined nature, business intuitions, bringing fortune in finance, firm, at times obstinate, likely to be popular and come before the public, sociable, companionable, good-natured and agreeable.

Moon in Gemini.—Energetic, determined, active, restraint will be needed, tending towards music and drama, ability for writing and poetry, enthusiastic and lovable, with broad, comprehensive and fertile mind.

Moon in Cancer.—Very sensitive, sorrow in love affairs, with tendency to go to extremes, receptive, ardent and rather too attached to the object of affection, sex nature strong, sociable and affectionate.

Moon in Leo.—Independent, rather self-centred, proud, but very kind-hearted and generous, reserved, yet with a great desire for affection from others, with plenty of vitality, energy and resource, fond of show.

Moon in Virgo.—Good business instinct, ideal, chaste, but with a tendency to be very critical, restless and anxious; with ability for music, or literature, or hygiene; fertile in resource.

Moon in Libra.—Gives spiritual inclinations, with ability to foresee the future by strong intuitional impressions, deep affections, and compassion for others, love of

poetry, music or art, strong and active mind, companionable, disliking loneliness.

Moon in Scorpio.—Austere, rather hard, at times proud and arrogant, with much love of show. There is danger of going to excesses and this should be guarded against; fixed, determined, ardent, but at times too positive, worldly and sensual.

Moon in Sagittarius.—Impulsive, lack of caution and self-restraint, active sympathies, intuitive foresight, hopeful, joyful, with great love of pleasure.

Moon in Capricorn.—Ambitious, exact, rather grasping, selfish and worldly, external, love of power and leadership, ability to

organise, govern and rule others, good for length of life, fairly fortunate for money or property.

Moon in Aquarius.—This personality goes out to many indiscriminately, yet it gives intuition and the ability to judge human nature quickly, with marked occult tendencies, refinement, much determination and will-power, independent, good-natured, sociable.

Moon in Pisces.—Under this combination is often found discontent and dissatisfaction; some tendency to occultism, mediumship, inspirational speaking, poetry and strange writing, dreamy, generous, kind, charitable.

How to Judge a Horoscope.

A SERIES OF SPECIAL LESSONS IN ASTROLOGY. By E. H. BAILEY.

CHAPTER XII.

AN EXAMPLE HOROSCOPE.

As stated in the last issue, we now take a horoscope and give a detailed judgment thereon, according to the principle laid down in the previous chapters. Taking the same figure as that used in the previous set of lessons. (January 1909, page 67).

PART I.—DISPOSITION, LIFE, CHARACTER AND MIND.

Pisces Rising.—Restless and impressionable nature, upright and benevolent, inclined to be secretive and romantic, hospitable and sociable. This sign gives power to rise by personal merit to positions of some celebrity and honour. Literary ability, eloquence, and a broad mind are strong points.

Cancer Decanate.—This decanate adds more adaptability, gives power to obtain success and recognition, and endows the native with strong aspirations, tenacity and economy.

Rising Planet.—Saturn rising at birth will bring many limitations and delays into the life, gives contemplation, patience,

industry and some tendency to despondency. Perseverance, endurance, persistence and prudence are characteristics.

Planetary Influences.—Venus in Scorpio, $\odot \text{ } \text{♂} \text{ } \Delta \text{ } \text{♂} \text{ } \text{♂} \text{ } \Psi$, gives a passionate nature, but one always kept within bounds, affectionate, somewhat jealous and impressionable, and feelings are at times likely to over-ride reason. The trine of Saturn gives stability, reserve and bashfulness, with a love of conjugality and chastity.

Mars in $\text{♈} \text{ } \odot \text{ } \text{♀} \text{ } \Delta \text{ } \text{♂} \text{ } \text{♂} \text{ } \Psi$ gives a strong desire nature, much determination, dignity, strong feelings, and some passion. The trine of Saturn gives harmony between the life and actions and gives much steadiness and self-control.

Jupiter in $\text{♄} \text{ } \odot \text{ } \odot \text{ } \odot \text{ } \text{♂}$ makes the aspirations lofty and grand, with religious, philosophical and scientific tendencies, a reverent and magnanimous nature, and much loyalty and honour.

Saturn in $\text{♄} \text{ } \square \text{ } \text{♂} \text{ } \Delta \text{ } \text{♀} \text{ } \Delta \text{ } \text{♂}$ gives reserve, quiet, plodding and persevering, undeterred by obstacles, strength of nature, independence, and a tendency at times to sacrifice personal gain in order to carry out a purpose, but a tendency to despond and look too much on the dark side of things.

Uranus in Ω Δ meridian will bring many strange realisations, give some irritability, a magical power, and will bring some honour and renown through matters to do with the occupation.

Neptune in \times δ ρ gives musical and occult ability, skill at painting and art, especially of a mediumistic kind, and gives ability to form mental pictures. It makes the nature rather dogmatic, revengeful and obstinate.

Planetary positions and combinations.—Saturn in the first house. A solid, concrete calculating brain, philosophical, contemplative and meditative, a brain that will delve to the very centre of a problem and seek out the truth before accepting it.

No planets in the third house. Gemini on the cusp shows refinement, versatility, impartiality, but a lack of concentration and continuity. The educational abilities are such that the native can take up any subject, and easily make himself perfect, but there is a tendency to take up too much at once, and this leads to a superficial knowledge of things.

The planets in the ninth house show that the higher mind is remarkably active, and the native to be skilled in all religious, philosophical and metaphysical subjects. There is great faith in spiritual things, a strong moral nature, dignity, confidence and loyalty. Mercury shows a general all-round knowledge of things, a just and clever mind, intuition, inspiration and prophetic ability.

The majority of planets in fiery signs gives energy, aspiration, generosity, enterprise and self-confidence, ambition and intensity of purpose, while many in fixed signs give patience, resolution and determination, persistence and fixity of purpose. It gives a slow but sure, faithful, patient and reliable nature.

The Life.—Jupiter ruler, in Sagittarius, ninth house, δ and par \odot γ . Jupiter is well placed, making the native magnanimous, a lover of fair play, just, generous, frank, wise, a hater of sordid actions, sympathetic and honourable. The position in Sagittarius will bring success in religious, philosophical and higher thought matters, bring honours

and preferment, great success and good fortune in life. The ninth house position is a strong one, bringing all matters to do with house prominently into the life, and causing great advancement, both material and spiritual.

Jupiter conjoined with the Sun and Mercury will make the native honourable, generous and loyal, bring the help of powerful and moneyed friends, with worldly success and honours. Good intellectual abilities, a religious and philosophical frame of mind are shown, with success in learning, prophetic skill and good foresight. The ruling planet being the most elevated in the map and entirely free from affliction, denotes that the native will rise to the highest point in the ladder of fame which the environment will allow.

CHARACTER.

Individual.—The Sun in Sagittarius, 9th house, δ and par γ and γ \square γ . The sign position will make the individuality intuitive, philosophical, impressionable and progressive, very generous, sincere, honest and loyal, but with a tendency at times to be over-active and assertive. Self-confidence, foresight, prevision, a strong religious spirit with much true devotion are shown. There is a slight tendency to irritability, and this will be shown when in uncongenial surroundings. This position gives the possibility of making great attainments on spiritual lines.

The ninth house position develops the individuality through science, philosophy and faith in spiritual things. The destiny is advanced by success and honour in philosophical and metaphysical matters, also through travel and foreign affairs.

The Sun conjoined with Mercury gives a strong mentality, clear perception, mental dignity and firmness. The same aspect with Jupiter shows up the moral side of the nature, benevolence, compassion, generosity, sincerity and charity. It brings many spiritual vibrations which purify the individuality, the square to Saturn limits and cramps the individuality, and the destiny is hindered by the action of others and through lack of opportunity.

(To be Continued).

The Hand of Fatma.*

IN the year 1713 was born in Palermo, Joseph Balsamo, Count of Cagliostro, one of the greatest occultists of the 18th century. He visited all the eastern countries rich in occult teachings, Egypt, Arabia Persia, Rhodes Island and India. He acquired some wonderful knowledge in the arts of divination which gave him a universal reputation in the science of oracles. He died in

Fatma." This oracle was much in use amongst Oriental diviners, but quite unknown in the West until lately.

This oracle is divided into two parts: First.—The real "Fatma's Hand," or "Key of Individual Numbers," which is an infallible guide in exactly ascertaining the character, temperament and attitudes of people. Second.—The "Double Zodiac," the key which will permit anyone who has recourse to its help to sound the mysteries of destiny. It is the double circle constituting the second half of this diagram and which is immediately below the hand.

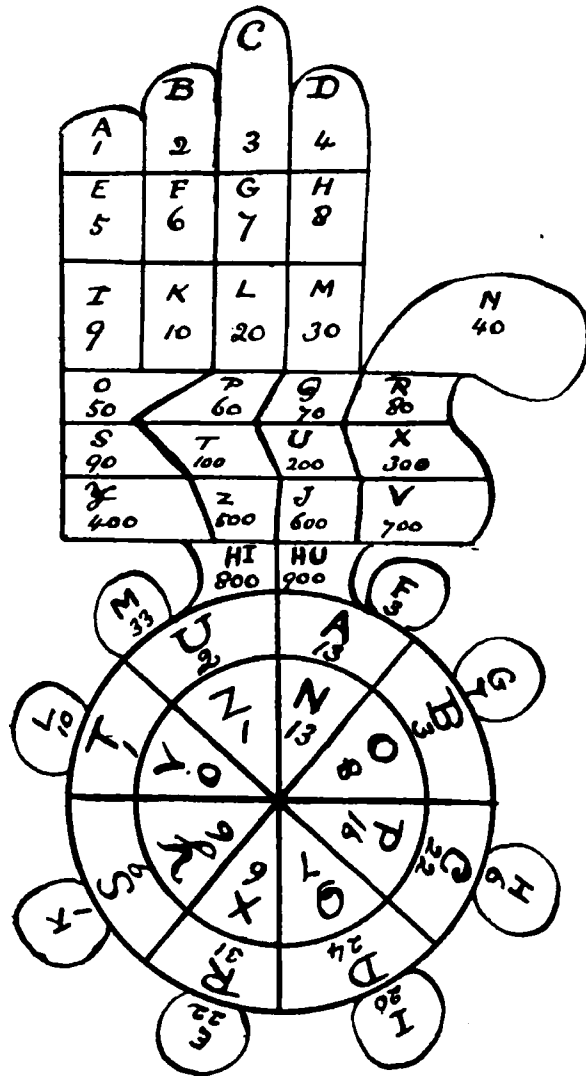
1.—*The Hand of Fatma.* If you desire to know the character, the talents, aptitudes, and temperament of a person through the means of this oracle, consider each letter contained in forename and Christian name and take the corresponding number as indicated by the alphabetical letters inserted in the small square of the above diagram of the Hand. Then add every number and you will have found the "individual number" ruling the person.

In order to get the signification of that number you should neglect the thousands and only take in consideration the signification of the hundreds, tens, and single numbers, as shown in the following examples.

W	...	200	S	...	90
I	...	9	H	...	8
L	...	20	A	...	1
L	...	20	K	...	10
I	...	9	E	...	5
A	...	1	S	...	90
M	...	30	P	...	60
			E	...	5
			A	...	1
			R	...	80
			E	...	5
		489			

Grand Total: 445 plus 489 equals 934. 445

The reader will notice that there is no W in the Fatma's Hand, but he will easily understand that W (double U) will be equivalent to the sum of two U's. Thus W is equivalent to 200 plus 200 equals 400, and so on according to the value of each letter as indicated by the Hand. The total of each name can be taken separately and interpreted according to the Hand of Fatma. Then make the grand total and see the result. Thus the reader will find that the total sum of the value of the letters contained in "William" is 489, of which he must consider first the meaning of 400. This will give: love and art in the nature; fiery and passionate; then take 81, given in the table, which means fine arts, literature, intellectual culture; and 8, the remaining number to complete the sum of 89, and we find love of justice, honesty. "Shakespeare" equals 445. The meaning of 400 we find already explained; 45 equals vastness of conception, great posterity. Grand total equals 934; of which we consider 900 equal to disdain of convention, reward, decoration; then 34 equals moral sufferings and pains, which is true of every poet.



France at the age of 82, and left in a manuscript, which was written before his death, the following device of obtaining oracles, called "The Hand of

* One of the Keys from the Kabbala, by Mons. W. de Kleror, 1, Piccadilly Place, W.

Planetary Colours and How They Affect Us.

By "SEPHARIAL."

I HAVE been asked to write something for THE MESSENGER. There is so much to be said about the planets and their influence upon us that it is difficult to know where one should rightly begin. But I have noticed that very little attention has been given to the important subject of Colour and the part it plays in our daily life. This then must be my theme.

Colour is the effect upon our consciousness of certain etheric vibrations. The vibrations of the ether are always there whether we perceive them or not. By no means can we shut them out. If we enquire among our friends and acquaintances we shall find that what are called "favourite colours" are almost as various as are the individuals selecting them, and certainly they easily exhaust "all the colours of the rainbow." We shall find, too, that colours have a variable effect, the same colour affecting different persons in different ways; but nevertheless a general conformity of opinion regarding the specific influence of dark blue, green, crimson and yellow. What is the cause of this influence? It is undoubtedly due to the dominance of certain planets and their corresponding colour-rays at the time of birth.

The earth has an aura of its own which may be called its chromosphere. This alters day by day, and from hour to hour, the dominant colour of the period being charged with that of the day, and that of the day being again modified by that of the hour. These constant changes in the chromosphere act upon us individually according to the colour dominant at the time in our personal aura, disposing our minds to certain orders of thought and inducing particular actions in consequence. The whole world as seen by the clear vision is a vast kaleidoscope.

If we would consolidate our actions and increase our power for good, it behoves us to study our relations to this world of colour. First, we must ascertain our own personal

note or "tone," that is to say, the ray to which we belong and to which we normally respond—our dominant colour. Next we must discover the ray which controls any person with whom we have dealings. Finally we must know the ray which is dominant at the time of our relations. That person whose normal "colour" corresponds with the dominant colour of the hour will have power over another whose colour is discordant. But if both be harmonious there will be agreement between the parties on the point in discussion at the time, though normally they may be antagonistic.

It is not until we begin to study the effects of colour in our daily life that we fully appreciate the significance of that first Divine fiat: Let there be Light! and recognise the primary importance of the law of vibration. The seven colours of the solar spectrum, violet, indigo, blue, green, yellow, orange and red, are the main festations in etheric vibration of the seven planets. You may call them if you will the seven complexions, the seven rays, or the seven auras. They are the seven lights in the golden candlestick. Everybody knows that there is an intimate connection between sound and colour and between sound and form. The Logos or Word created the forms, the seven Rays gave them colour, and the Breath of Life animated them. Thus were the myriad forms created. It will be my task to revive some of the ancient teaching concerning the nature of the planets, their colours, and the influence arising out of their combinations. Colour is, more than anything else, the note of individuality. It is that which determines the expression of all character and regulates the attitude of a person towards the affairs of life, making him deep or superficial, sincere or vacillating, ardent or indifferent, selfish or sympathetic, dignified or mean. I shall now give the colours of the higher and lower scales with their meanings and influence.

To begin then with NEPTUNE, the planet furthest from the earth in the system so far discovered by astronomy. Its colour is lilac, with variants of mauve and heliotrope and lavender.

Its influence is seductive; it disposes to *ennui*, lassitude and self-indulgence. Those over whom it exerts a primary influence are Sybarites, fond of luxury, dalliance and insidious stimulants. It disposes to the use of drugs (morphia, etc.) and intoxicants. It is the colour related to the dream-world and its influence tends to phenomenal effects of a mysterious kind. When Jupiter went to the bath he made a compact with Neptune. Lilac is a washed-out violet or purple, and you will find much of the *bon-vivant* nature of the Jovian in the true Neptunian subject. Suavity, charm and subtlety pervade the atmosphere of the lilac aura; but its influence, while refined and artistic and especially disposing to rhythm, lacks that energy which a greater degree of the red ray would contribute. The hammock, the rocking-chair, the cigarette and the novel, in combination with the hyperdermic syringe or the opium pill, are ideal Neptunian assets. Not infrequently the lilac ray disposes to the "swollen head," onegomania; frequently it will be found the subject of this ray is disposed to mysticism or spiritualism, the passions are not strong, but insidious and prone to unusual expression by seduction, perversion, etc. When this ray is in operation in the world, it is well to beware of frauds and plots. Associated with the Moon-ray, there will be frequent voyages. In some sense the subject of the Neptunian ray may be suspected of possessing a genius.

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Of the Crisis.

By DR. M. DUZ.

AS long as medicine employed the simple and the physical agents, nature's way of curing diseases was spared, but since the interference of chemistry, it has lost its natural path, and so the sublime Hippocratic doctrine of Crises and Critical Days is looked at as a wreck of the ancient medicine.

Indeed, from time to time some open-minded and experienced physicians, recognising its fundamental truth, have tried to drag it from oblivion, but its scientific data being unknown to them, they could not take advantage of it; because its *generis* is astral, like the Hippocratic teachings.

We are imbued with the idea that man makes nature to obey to his purposes. It is true that she yields momentarily, but she is not long before resuming her rights, like the branch of a tree, which bends to a strain, but recovers its upright position as the tension is released; and just as the strain is maintained the tree becomes curved and it takes an abnormal direction, so the patient treated in spite of nature's way inherits a life of physiological wretchedness, because nature will be helped, but not coerced.

What is the reason why Hippocratic medicine is as true to-day as it was twenty-three centuries ago?

We said that Hippocrates was the father of the Crisis and Critical days doctrine which applies to continued fevers. Indeed, this great genius observed that the Moon was the agent on which depended chiefly the continued Pyrexias, and that there was a connection between the fever and her movements through the signs of the Zodiac. So that the disease is sometimes aggravated, sometimes mitigated, and sometimes destroyed, hence the occurrence of the Crisis and of the Critical days, the former being nature's effort to get rid of the fever, and the latter noticing the time in which the crisis may take place.

We will explain this Hippocratic doctrine, which treats of the elementary qualities of the Moon's quarters and zodiacal signs through which she revolves.

Hippocrates said: "The lunar month has such especial power over our babies, that not only births, but diseases, death or recovery, have a kind of dependence on such revolutions."

The quarters of the Moon have the following elementary qualities:—

New Moon	...	Hot and moist	in ♈
First Quarter	...	Hot and dry	in ♎
Full Moon	...	Cold and dry	in ♊
Last Quarter	...	Cold and moist	in ♋

and the Zodiacal Signs:—

♈	Hot and dry	♋	Hot and moist
♉	Cold and dry	♌	Cold and moist
♊	Hot and moist	♍	Hot and dry
♋	Cold and moist	♎	Cold and dry
♌	Hot and dry	♏	Hot and dry
♍	Cold and dry	♐	Cold and moist

The Crisis is caused by one of the following eliminating processes of humours:—Sweat, urine, vomiting, stools, hæmorrhage, expectoration, eruptions, tumours. It may be advanced or delayed, complete or incomplete, salutary or mortal.

The Critical days are: the 4th, the 7th, the 11th, the 14th, the 20th, and the 26th days from the day of decumbiture, which counts for one.

If the Pyrexia is terminated in one of these days, it is said that the disease is *judged*. So these days are not arbitrary; they allow to follow the steps of a continued fever, and to foretell on the 4th day what may happen on the 7th; the 11th day what may happen on the 14th; and the 17th day what may happen on the 20th day of the disease.

As the Moon stays sometimes 2 days and sometimes 3 days in one of the zodiacal signs, and pursues her course from sign to sign, fever which began when the Moon was two days in the sign Aries, would revert the elementary qualities of this sign which are *hot and dry*. The 3rd day of the disease the Moon enters the sign Taurus, which is *cold and dry*.

The disease is mitigated by this transit of the Moon, but it is not *judged* until she enters the sign Cancer which is *cold and moist*, and has *opposite* elementary qualities to those of Aries.

This transit of the Moon in Cancer takes place on the 7th day of the disease and the fever is *judged*.

The resulting Pyrexia would be a bilious and irritative one, with cerebral symptoms, because of Aries. In this instance the Moon was new, *i.e.*, in conjunction or good aspect with ♀ when began the fever. As ♀ is the first zodiacal sign of the Moon's age, so her elementary qualities are subdued to those of Aries. But if she be in evil aspect with the sign of decumbiture, then the elementary qualities of the Moon prevail and oppose themselves to those of the signs.

In fact, should the fever take place when the Moon is in the sign Gemini, *i.e.*, the 6th day of her age, it would only be *judged* the 11th day of the disease when the Moon enters the sign Libra in which she is full. Then her elementary qualities prevail and oppose those of Gemini and the fever is *judged*, the full Moon being *cold and dry* and Gemini's *hot and moist*.

In this case the disease would be an inflammatory fever (Synocha), or simple gastric fever, with *sequelæ* of the pulmonary hæmatisis, because of Gemini.

Still, if the Pyrexia begins under the sign Leo, *i.e.*, the 10th day of Moon's age, it may only be *judged* the 14th day of the disease when she reaches the Last Quarter in the sign ♋. The Moon is then in quincunx or evil aspect with ♄, and has the elementary qualities of *cold and moist*, contrary to those of ♄ *hot and dry*.

The nature of the disease will again be bilious, but it may affect the hæmatopoesis, because of ♄.

If the fever began under the sign ♋ where the Moon is full, *i.e.*, the 14th day of her age, it will only be *judged* when she will reach the sign ♌, as neither the Last Quarter nor the New Moon can do it, their elementary qualities not being opposed to those of ♋. So the crisis arrives only on the 20th day of the disease in the sign ♌ which is *cold and dry*, and opposite to ♋ *hot and moist*.

The disease reverts the hypo-gastric form and affects the kidneys (simple typhoid fever) because of ♋.

And if the Pyrexia has begun under the sign ♌, *i.e.*, the 19th day of the Moon's age, it may be *judged* the 26th day of the disease when the Moon is full in ♋. The full Moon is *cold and dry* and ♌ *hot and dry*. These elementary qualities are not opposed to each other, it is to say that the crisis will be *incomplete* and give rise to a *tedious convalescence*.

The disease is a bilious one again (torpid typhoid fever) with thoracic sequelæ which will affect the muscular and cardiac systems, and the gastro-enteric coats and the bladder.

The fevers which are *judged* between 4 days are called Ephemeral (*Febris Simplex*).

The aggravations or mitigations of the symptoms during the course of a Pyrexia depend on the Moon's transit through the zodiacal signs until its *judgment*. The same or nearly the same elementary qualities of the signs with those of the decumbiture's signs aggravate it, and the nearly opposite elementary qualities of the signs with those of the decumbiture's sign alleviate it, the opposite's *judging* it.

The Hippocratic doctrine of crisis and critical days permits to sustain the possibility to curtail the Enteric or Typhoid Fever. This possibility was discussed. It is sure that when the Pyrexia is *judged* on the 11th day of its beginning, it is *curtailed*: if not, it is *not curtailed* and it pursues its course further on. In both cases, the fever is a Typhoid one.

The Hippocratic medicinal month is the Moon's sidereal month of 27 days.

Answers to Correspondents.

In Lilly's astrology the following quotations occur. "Aquarius has rule over the affairs of State in England. Also eclipses in Aquarius cause great innovations in the State in England. Comets plunge the nation into war? The greatest changes have occurred in the laws while Uranus is in Aquarius."

There appears to be a reasonable basis for this. The ascendant of London is Gemini 17.54, and the corresponding Meridian is Aquarius. Hence there is every reason to suppose that this is correct. It has been found from observation that disasters occur in London when Mars has transited Aquarius 13.

VENUS.—Your communication bears no address. We think in any case it would not be advisable to publish the letter, but if you will forward your address an answer shall be sent to you privately.

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Old Moore's Table Talks on the Stars.

XI.—WHAT ARE THE STARS MADE OF ?

THE revelations of the spectroscope form a wonderful item in the history of astronomy. We know the earth revolves round the Sun; the distances and sizes of the planets; the weight of the heavenly bodies. We also knew that the substance of which the Sun was made glowed with intense heat, but we had no means of knowing what this substance was. By means of the spectroscope we are able to tell the component parts of the Sun, stars and planets.

A ray of Sunlight or white light is colourless, so far as we see it. But white is so far from being colourless, that it contains every known hue blended together in certain proportions. Let a ray of Sunlight fall through a drop of water. Look at a rainbow. Here the Sunbeams are refracted and reflected from the water in the clouds and decompose the white light into seven primary hues—red, blue, yellow, green, orange, purple and violet.

The best instrument for the purpose of analysing rays of light is what is known as a glass prism; a piece of pure glass ground in the shape of a wedge.

Now how is it possible by means of this prism to know the constituents of the different planetary bodies? Because different metals give forth different colours. Strontium produces a red light. Common salt burned with spirits of wine gives a yellow flame. Sodium is a part of salt, hence we recognise another substance merely by the colour it emits when burning. In this simple fact lies the whole germ of the matter.

We examine with the prism the colours of the Sun and stars, and from this learn something of the materials of which they are composed.

When we study the Sunlight through the prism it is found that the coloured band, or spectrum as it is called, does not extend in one continuous line, but is shaded over by a multitude of dark lines. These lines are the

peculiarity, the permanent feature of the spectrum, the characters in which the nature of the Sun is written.

In a simple exposition such as this, it is impossible to give all the details of this important matter, but the following will explain the subject clearly. In the spectrum of the Sun exists a certain line, which when seen through the spectroscope is found to be double, one line being slightly darker than the other, and delicately separated by a very minute interval. Suppose while attention is given to these lines, the flame of an ordinary spirit lamp coloured by common salt is held in front of the instrument, these two lines will flash out very vividly without there being any other perceptible effect on the spectrum.

This process goes to show that these dark lines proclaim the existence of sodium in the Sun. So it is in the same way with the other metals and properties.

The Moon and planets exhibit different colours and lines when their rays are examined through the spectroscope, but these of course are only reflected Sunlight.

The stars have their own spectrum, some showing various colours and bands, others different arrangements.

Any of my readers who have a small telescope should pick out some of the largest stars on a clear winter night; Sirius, Capella, etc., and view them with the glass slightly out of focus. They will then see all the various colours of each star's spectrum very clearly.

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How to Rule our Stars.

By "EUODAO."

It is said "the wise man rules his stars, the fool obeys them." But methinks the word "wise" means more than the ordinary individual can grasp. Knowledge does not necessarily mean wisdom. Napoleon, the man who could make circumstances, had a great martial knowledge, but lacked wisdom, as his sorrowful retreat through the snows of Russia showed. His last, or almost his last, words in St. Helena are really a Saturnine confession of his lack of wisdom. We there see the Martian influence transmuted into the cold Saturnine, which mercilessly pulls the veil of glamour from the idol of his ambitions, and reveals it in all its hideous loathsomeness. Napoleon learnt wisdom when it was too late. The great Solomon could only say "all is vanity of vanities" when the weight of years (experience) was upon his head.

To me, the only way we can ever hope to overcome the evil influences of the planets, is to induce their good influences, for, mark you, they have a double expression, by shaping our lives so that they may fit into their proper place. The only way to get rid of a habit is to cultivate another. Now, the first thing we must do is to look carefully over our horoscopes and note the things we are deficient in. Next, those things which we are predisposed to; and lastly, the influences that are in our favour and against us. With this knowledge in hand, we will then be more fitted to know how to proceed to "rule our stars."

Those who are born weak cannot possibly expect to become veritable Samsons; nor those with poor mental faculties to become intellectual giants. No, the potentiality must be there from the start, before exercise and education can be of any use. I will state it thus: That which exists can be developed by exercise and education, but no amount of effort to acquire them will ever be successful unless they *fundamentally* exist.

Now, I think the best clue as to what is wanted is to be found in the *exaltations of the planets*. For instance, Mars is exalted in Saturn's sign Capricorn, which means that the heat of Mars is tempered, or, if you like, transmuted from an uncontrolled energy to one of great equipoise. The thinking element having been infused into the Martian.

Instead of the Mars man throwing his energy into waste, let him inculcate some of the Saturnine qualities, and he will then turn the same energy into useful channels. The reason why the Mars man continues so long in wrong-doing, is because he is not retrospective like the Saturnine man. The latter looks back upon his past failures and misdeeds till remorse awakens within him, then he strives to make amends for them. The motto of the former is, "Eyes front"; while that of the latter is, "eyes to the rear." The first steers his vessel from the stem; the second from the stern, where he can occasionally cast a look at the wake as it recedes from him. It resolves itself to this: The Mars man must put the cold of Saturn to his brain to arrest his fiery outbursts; while on the other hand, the Saturnine man must put the heat of Mars to thaw the brain out of its lethargy and indifference. Now we draw from this, that before we can rule Mars, we must recognise that our goal, or salvation, lies in the calm contemplative Saturn, whose influence we must seek to induce, by associating ourselves with the things which it governs. Instead of allowing the blind and indiscriminating force of Mars to rush us ram slam at things, let us ask ourselves, should we do this? By so doing, we at once appeal to the Saturnine thinking element within us. Now, the more this questioning attitude is indulged in, the stronger will the Saturnine side of our nature become, until finally a happy balance is established between the Martian and

Saturnian influences. On no condition should we associate with blustering men who are always engaged in contention and broils, but let us select as companions men who are calm, collected, and cautious in their actions. Let us attend to deep scientific and philosophical discourses, but never, on any occasion, to follow the demi-god, or the man who argues to score points. To cultivate our taste for the deeper studies, I would suggest that the lectures we attend,

and the books we read, should be on travel, for in them we shall find a sprinkling of the Martial element to hold us. We could then, in an imperceptible way, take up those where the element of adventure is subservient to the graphic descriptions of places, customs and manners of the people. This would do much to arouse the artistic and curious within us. In this manner, we could be led gradually on, stage by stage, until finally study with us is a pleasure.

(To be continued.)

Birthday Influences during August.

And the Fate of every Child born during the Month.

NOTE.—All back numbers from October 1907, except September 1908 and January 1909, can be supplied 3d. each post free, giving each month's Birthday Influences.

1. MONDAY. (Ruled by Luna). ♀ in ♀, ☐ ♄, * ♄. Changes, benefits in employ and success generally, slight indisposition. A child born on this day will be clever, intelligent and active, but health will suffer at times.

2. TUESDAY. (Ruled by Mars). ♀ in ☿, * ♄, * ♄, ☐ ♄, ☐ ♄. A variable year, changes and activity, some financial losses, but gain through the other sex. A child born on this day will be active, energetic and enterprising, steady, should guard against law and disputes. Will gain through the opposite sex.

3. WEDNESDAY. (Ruled by Mercury). ♀ in ☿, ☐ ♄, ☐ ♄. A successful year generally, but some little annoyances through secret enmity and erratic action. A child born on this day will be erratic and abrupt, impressionable, but will have good friends and through their help will rise in life.

4. THURSDAY. (Ruled by Jupiter). ♀ in ♃, ☐ ♄. A quiet year on the whole. A child born on this day will be popular and should rise in life.

5. FRIDAY. (Ruled by Venus). ♀ in ♃, ☐ ♄, * ♄. A variable year, some financial and social benefits, but danger of unpleasant changes and losses. A child born on this day will be popular and artistic, but will have many little worries and annoyances to contend with.

6. SATURDAY. (Ruled by Saturn). ♀ in ♄, ☐ ♄, ☐ ♄. An evil anniversary, danger of disputes, quarrels, rash actions, and serious troubles. A child born on this day will be rash, hasty, impetuous, and should be careful in signing papers and documents.

7. SUNDAY. (Ruled by Sol). ♀ in ☼, * ♄, * ♄. A changeable year, slight improvement in position, but danger of accidents and disputes. A child born on this day will be clever, steady, intellectual, but should guard against litigation and disputes.

8. MONDAY. (Ruled by Luna). ♀ in ♄, * ♄, * ♄. A variable year, some changes and benefits, but many little worries. A child born on this day will be original, inventive, impressionable, but inclined to worry, and look on the dark side of things.

9. TUESDAY. (Ruled by Mars). ♀ in ♄, ☐ ♄. A successful year, social and financial gain, and much popularity. A child born on this day will be popular and respected, very successful in life and likely to rise to a good position.

10. WEDNESDAY. (Ruled by Mercury). ♀ in ♄, * ♄, ☐ ♄, ☐ ♄, ☐ ♄. A changeable year, gain through superiors, but disappointments and many unpleasant changes. A child born on this day will be careless, wayward and erratic, and should always remain in employ, wherein he will benefit.

11. THURSDAY. (Ruled by Jupiter). ♀ in ♄, * ♄, * ♄. Another variable year, danger of treachery and accidents, but some favourable changes. A child born on this day will be musical and artistic, very energetic and clever, but hasty, and will meet with many obstacles in life.

12. FRIDAY. (Ruled by Venus). ♀ in ♄, * ♄, * ♄. A variable year, some changes, but danger of financial losses and troubles through the opposite sex. A child born on this day will be clever and intelligent, but should be very careful in dealings with the other sex.

13. SATURDAY. (Ruled by Saturn). ♀ in ♄, ☐ ♄, ☐ ♄, * ♄, * ♄. A successful year generally, slight indisposition, but favourable changes, social and financial success. A child born on this day will be clever, artistic, imaginative, and fairly successful in life, will do well to remain in employ.

14. SUNDAY. (Ruled by Sol). ♀ in ☼, * ♄, * ♄. A variable year, some benefits, but danger of accidents and disputes, gain through friends is shown. A child born on this day will be hasty, rash and impetuous, in danger of serious troubles, but will always have much help and assistance through friends.

15. MONDAY. (Ruled by Luna). ♀ in ♄, △ ☉, □ ♄. A changeable year, benefits through employers, but danger of slander and ill report. A child born on this day will be popular and fairly successful, but should guard against slander and ill repute.

16. TUESDAY. (Ruled by Mars). ♀ in ♄, △ ♄. A successful year, changes, new works and undertakings, and great success in affairs. A child born on this day will be active, energetic, capable of engaging in large undertakings, such as building and engineering.

17. WEDNESDAY. (Ruled by Mercury). ♀ in ♄, □ ♄, △ ♄, △ ♄. A changeable year, much activity and benefits in business, but heavy expenses and many worries and annoyances. A child born on this day will be active, clever and intelligent, but inclined to be very extravagant.

18. THURSDAY. (Ruled by Jupiter.) ♀ in ♄, ♄ ♄, ♄ ♄. An evil anniversary, danger of deceit, unfavourable changes, financial loss and many worries and annoyances. A child born on this day will be rash, erratic, wayward and impressionable, and very unlucky in life.

19. FRIDAY. (Ruled by Venus). ♀ in ♄, □ ♄, △ ♄. A changeable year, danger of indisposition and bereavement, sudden changes, but many little benefits through friends. A child born on this day will be erratic and changeable, desponding, but will be helped in life by friends.

20. SATURDAY. (Ruled by Saturn). ♀ in ♄, ♄ ☉. A variable year, some little worries and annoyances, danger of indisposition and loss of position, benefits through friends. A child born on this day will be clever and original, but generally unlucky in life.

21. SUNDAY. (Ruled by Sol). ♀ in ♄, ♄ ♄, ♄ ♄. A worrying year, some benefits through elders, danger of accidents, disputes and law. Gain in employ. A child born on this day will be rash, hasty, impetuous, and inclined to be too assertive, will gain through elders and in employment.

22. MONDAY. (Ruled by Luna). ♀ in ♄, △ ♄, ♄ ♄, ♄ ♄. An unpleasant anniversary, danger of accidents and indisposition, some favourable changes, but much worry and annoyance in many ways. A child born on this day will be hasty, sarcastic and irritable, and likely to meet with much criticism in life.

23. TUESDAY. (Ruled by Mars.) ♀ in ♄, △ ♄. A good year, benefits social and financial, changes and improvement in position and affairs. A child born on this day will be clever, skillful and intelligent, very popular and successful generally.

24. WEDNESDAY. (Ruled by Mercury). ♀ in ♄, □ ♄, □ ♄, ♄ ♄. An evil anniversary, losses, disputes and litigation, serious indisposition, and danger of bereavement. A child born on this day will be wayward, impressionable and unreliable, hasty and impetuous, and will have a very hard struggle through life.

25. THURSDAY. (Ruled by Jupiter). ♀ in ♄, △ ☉, ♄ ♄, □ ♄. A changeable year, benefits through superiors, but danger of serious illness and

bereavement. A child born on this day will be popular, and do well in employ, but health will occasion many serious troubles.

26. FRIDAY. (Ruled by Venus). ♀ in ♄, ♄ ♄, ♄ ♄, △ ♄. A profitable year, changes, new works, gain through the opposite sex, and many benefits. A child born on this day will be active, energetic, popular, original and inventive, and fairly successful in life.

27. SATURDAY. (Ruled by Saturn). ♀ in ♄, □ ☉, △ ♄. An unsettled year, some benefits in business or employment, numerous worries and annoyances in affairs. A child born on this day will be clever and intelligent, but often in troubles through superiors, and should always remain in employment.

28. SUNDAY. (Ruled by Sol). ♀ in ♄, △ ♄, □ ♄, ♄ ♄. A slightly better year, some social and financial gains, new friends, but danger of disputes and accidents. A child born on this day will be rash and hasty, but generally fortunate and a favourite with the other sex.

29. MONDAY. (Ruled by Luna). ♀ in ♄, ♄ ☉, ♄ ♄, □ ♄. A successful year, gains through superiors and in employment, some improvement of position, but slight danger of false reports. A child born on this day will be honourable and trustworthy, steady and conscientious, and will rise in life to some good position; will be liable to slanderous attacks.

30. TUESDAY. (Ruled by Mars). ♀ in ♄, □ ♄, ♄ ♄. A changeable year, improvement in position, new responsibilities, many important gains and successes, but heavy expenses and unforeseen changes. A child born on this day will be erratic and wayward, very trustworthy and energetic, but extravagant. Will rise to some fair position.

31. WEDNESDAY. (Ruled by Mercury). ♀ in ♄, ♄ ♄, ♄ ♄. An evil anniversary, losses, disputes, treachery and many unforeseen incidents of a worrying nature. A child born on this day will be hasty and rash, wayward and whimsical, and will have a very unfortunate career in life.

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Old Moore's Monthly Outlook.

Special Notice.

All back issues from October, 1907, except September, 1908, and January, 1909, can be obtained through any newsagent for 2d., or will be posted to any address for 3d. Any six numbers of back issues will be posted for 1/-, post paid. Each number contains all the Birthday Influences, Fate and Fortune of children born during the month. Parents of children under two years and eleven months old should get a copy of the Birth month.

The New Moon.

The lunation of the 3rd inst. falls in the seventh house in conjunction with Mars, not a favourable influence for peace, and denoting disputes with other powers, and danger of actual warfare. Fortunately Venus is on the cusp of the seventh house, so that peace will be maintained. Saturn in the second house is evil for the exchequer and shows a failing revenue and shortage of money. Trade will be bad. Railways will benefit, and their receipts improve. The weather promises to be finer, and harvest will be good. Cruelty to women and children

is shown, and increase of crime. Neptune on the cusp of the sixth denotes trouble in the Navy. Venus just entering the seventh house denotes many marriages in high life, and probably a Royal birth or marriage. Seventh house affairs will be very prominent during this lunation. Shipping troubles are shown, also disputes with colonies. Royalty will benefit and gain much popularity. Workhouses and institutions will suffer, and the administration of the same will call for investigation.

United States.

At Washington, the lunation falls in the ninth house, denoting shipping disasters, heavy storms round the eastern coasts, and religious disputes. Mercury and Jupiter in the tenth house favour the President, who will gain in popularity. Loss in the exchequer will be recorded, and many sudden and strange deaths, suicides, and the like are shown. At San Francisco, Venus is in the tenth house denoting many important social functions, and marriages in the city. Saturn in the seventh is bad for the city, and warns against disputes in relation to foreign trade. Railway enterprises are denoted.

China and Japan.

At Pekin, Neptune rises and Uranus sets, causing a great deal of trouble in the empire, danger of risings and disputes with other powers. Some notable men will be in danger of disgrace. At Tokio, Saturn is on the meridian, an indication of trouble to the Mikado and his government. A government defeat seems probable. Venus rising shows general prosperity. Financial matters will not be in a good condition, much expenditure being shown on military matters.

India.

Losses and fraud are shown in the Indian Exchequer, many sudden and terrible deaths, and danger of much unrest and disorder among the people. The lunation and Mars fall in the fourth house. Fires will be frequent. Much crime is indicated in the Western districts about Bombay, for Saturn will be in the twelfth house at the lunation there.

Europe.

At Petersburg, Saturn has just risen, denoting much depression among the people. As the lunation and Mars are in the sixth house, there will be much sickness among the common people, bowel and pulmonary complaints being much in excess. Many serious troubles are shown in the east of Europe, especially in the Turkish Empire, where insurrections are denoted and much mortality and sickness. At Berlin, Mars is close to the seventh house, a warning against disputes with other powers. The Turkish question seems likely to be again raised.

Special Predictions.

Mars culminates in 85 W. Long, denoting fires, incendiarism and rioting. It is on the nadir in 95 E., a warning against border troubles in India. Earthquake shocks are threatened in the eastern parts of Brazil. Ireland, Turkey, Paris, Lyons, Reading, and the West Indies will suffer from this lunation.

We have pleasure in announcing to our readers that RAPHAEL'S ALMANACK (6d.) and RAPHAEL'S EPHEMERIS (6d.) for 1911 are now ready, and may be obtained from Messrs. Foulsham & Co., 4 Pilgrim Street, E.C.

Daily Guide for Business and Pleasure

SEPTEMBER, 1910.

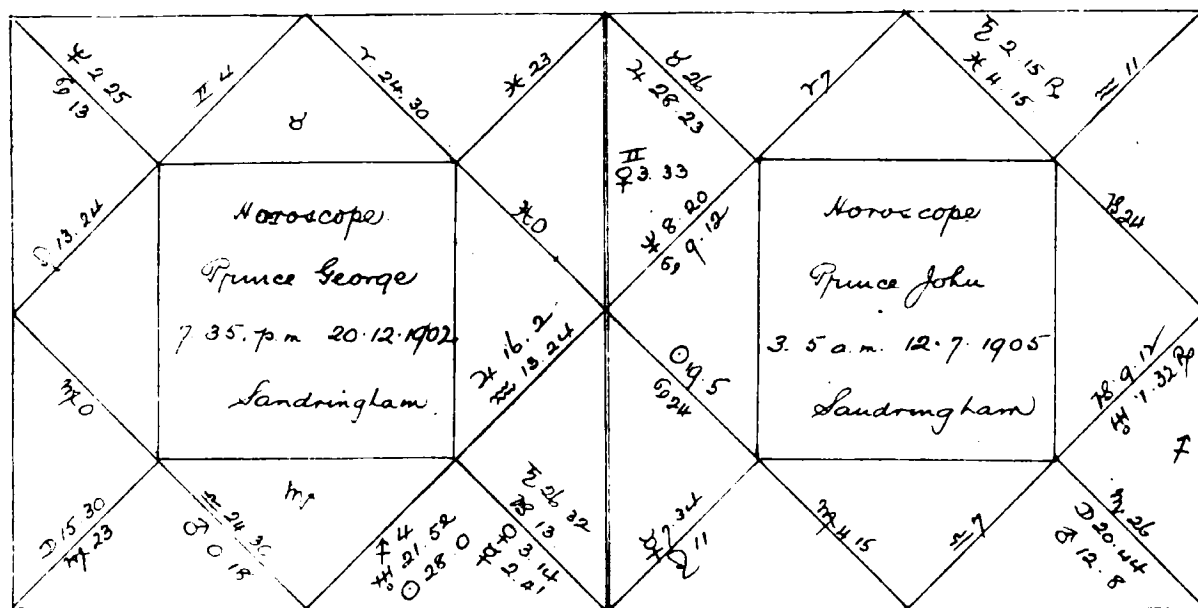
1	10 ♄ 46	A variable day. Good for pleasure and social affairs in p.m.
2	24 2	An unimportant day.
3	7 ♃ 4	Commence new undertakings. Avoid disputes.
4	19 52	Sunday. Visit friends and attend to correspondence in p.m.
5	2 ♌ 24	Act discreetly in financial and business affairs.
6	14 42	Travel, change, deal with superiors. Avoid disputes after 7 p.m.
7	26 47	Not an important day. Act discreetly in all things.
8	8 ♍ 41	Avoid accidents and changes a.m. Deal with opposite sex p.m.
9	20 30	Travel, change, commence new undertakings, and push affairs.
10	2 ♃ 17	A doubtful day. Do nothing of any importance.
11	14 8	Sunday. Visit friends in a.m. and afternoon.
12	26 8	Act discreetly a.m. Attend amusements p.m.
13	8 ♃ 23	Deal with elders and important matters a.m.
14	20 57	A changeable day. Travel and change after 7 p.m.
15	3 ♌ 54	A variable day. Avoid accidents and safeguard the health.
16	17 16	Deal with superiors and attend to important matters afternoon.
17	1 ♃ 3	A variable day. Avoid opposite sex.
18	15 14	Sunday. Visit friends and travel afternoon and evening.
19	29 42	An evil day. Avoid disputes and litigation.
20	14 ♃ 22	Another evil day. Act discreetly in all things.
21	29 5	A disastrous day. Avoid travel, and do nothing important.
22	13 ♄ 47	A doubtful day. Attend to ordinary duties.
23	28 19	Travel, change, and commence new undertakings.
24	12 ♌ 39	Avoid pleasure, travel, and changes. An evil day.
25	26 44	Sunday. An evil day for all things. Do nothing important.
26	10 ♄ 35	Deal with superiors and elders, but avoid disputes.
27	24 10	A very evil day for all purposes generally.
28	7 ♄ 31	A changeable day. Attend to business after midday.
29	20 39	A variable and changeable day. Do nothing important.
30	3 ♃ 33	Deal with superiors, but act generally with discretion.

The Royal Family of England.

THE fourth son of the King, Prince George, was born at Sandringham on 29th December, 1902, at 7.35 p.m. with the sign Leo rising and the Sun, ruler, conjoined with Uranus in Sagittarius, a remarkable position. It will awaken the intuitive side of his nature, and give originality, constructive and inventive

and discriminative, the memory good, and the general nature keen, critical and intellectual.

The mental abilities are good, the mind being powerful, with much depth of thought, diplomacy, caution, tact, method, and desire to probe to the bottom of everything. The affliction of Mercury by Mars and Neptune



ability, and a deep interest in metaphysical science. He will hold ideas a long way in advance of present-day thought and ideals. Many strange experiences and episodes will come into his life; romance, even treachery, for Neptune is opposed to both Venus and Mercury and square to Mars, and this group of influences is especially evil. He has a strong body and constitution, but with Saturn in the sixth he will be liable to much indisposition in early years, health at times causing anxiety. Still, as Saturn does not afflict the hyleg, its action will never cause serious troubles.

The character is enthusiastic, loyal, philosophical and hopeful, very confident and independent, while the personality is practical

will tend to give disordered imagination and mental fancies, strange and chaotic views, and an inability to distinguish at times between the real and unreal.

Danger of accident is shown while travelling, also peculiar experiences while on journeys. The opposition of Venus to Neptune and square to Mars is evil for marriage, but with Jupiter in the seventh he will have a partner of high lineage, humanitarian views, constant and faithful.

As regards the future, there are many influences operating during the early years of life, and many experiences of a varied nature will occur. The 18th year will bring great success. A serious illness is shown at 28, and for some few years the

influences are then very inauspicious. 32 is an important year, the Sun being trine Mars R, and conjunction Saturn P. Marriage is likely at 34. Important influences begin at the age of 42, the Sun passing from conjunction Mercury to trine Mars, conjunction Jupiter R, bringing important elevation in state affairs.

Prince John, the youngest son, was born on 12th July, 1905, at 3.5 a.m. at Sandringham. The tenth degree of Cancer was rising, Neptune being just above the horizon, and the Sun ten degrees below. Mercury was on the cusp of the third, Mars in the fifth. The horoscope cannot be said to be a fortunate one, owing to the angular position of Saturn, Uranus and Neptune, and the affliction of the former, and were it not for the trine aspect of the luminaries. I doubt whether a very long life is shown. Bereavement is shown in early life, and the death of his grandfather, the King, is significant of this, Saturn being on the meridian in square to Venus.

The constitution is not a strong one, the Sun being afflicted by ☾ ♄ and ☿, while the Moon is badly placed, separating from ☿ ☿ and applying to the 8 ♄. The trine of the luminaries will give plenty of recuperative power, and this may enable the Prince to pull through any serious illness. A very great deal depends on the influence of Neptune on the ascendant, ☉, ☿, ☾ ♄.

The character will be of the emotional and receptive type, very sensitive and timid, and changeful and capricious in temper. There is much determination in the personal character, with a tendency to be obstinate, abrupt and impulsive.

Mercury in square to Mars will make him very sarcastic in speech, impulsive, and over energetic. The heart is liable to be affected by impulse and too much mental energy.

Watery signs predominated at birth giving a dreamy, emotional and psychic nature, in which the instinctual and sensitive tendencies are strong. It is probable that matters relating to the psychic and occult side of life will interest him, as he will be very mediumistic and impressionable.

The chief complaints will be those affecting

the stomach, digestive organs and excretory system, and there may also be some liability to lung troubles, blood impurities and affections of the throat. The trine of the luminaries will aid the vitality and give good recuperative power.

The polarity is a good one though somewhat contradictory, the external nature not being able to quickly respond to the internal vibrations. He may have the necessary ability and steam, but will not always allow it to move him forward. Thus he will often stand in his own light through inability to grasp at the right moment.

The indications of marriage are decidedly unfavourable. Uranus is on the cusp of the seventh house, ☿ in the fifth, ♀ ruling the fifth, in the twelfth house in square to ♄, while the Moon applies to 8 ♄. He would do well to avoid the opposite sex, as he will be likely to suffer much sorrow through female treachery (♀ in 12th, ☐ ♄).

The most favourable years in the Prince's life are the ninth to the thirteenth, under ☉ P. * ♄, R. and P., and the 18 and 19, ☉ R. ☿ ☿ P., but it would seem that these are all.

The critical periods in the life are from the ages of 21 to 25 under the directions of ☉ P. ☐ ☿ R., ☿ R., ☽ R., ☿ ☿ P., and again at 32 to 34 under ☉ R. ☐ ☽ R. If life is extended beyond this period it would appear that from 42 to 49 will be the termination of the Prince's career. At 42 we have the direction of ☉ P. 8 ♄ P., while at 46 the following train of evil directions culminates:—☉ P. ☐ ♀ R., ☉ P. 8 ♄ R., ☉ P. ☐ ☿ P. ☉ P. ☐ ♄ P. is complete at 48, while at 49 the Moon comes to ☿ ☉ P. 8 ♄ R. ☐ ☿ P. ☐ ♄ P. and ☐ ♀ R.

Psychic Magnetic and Spiritual Healing

Mr. W. H. Edwards, "The Spirit Healer," has averted hundreds of surgical operations by his great gift and remarkable clairvoyance. No one practising hypnotism or magnetism to-day has a similar record of authenticated cures, as contained in the records of "Light," "Review of Reviews," "The Gentleman's Magazine," "St Paul's," "The Occult Review," and "Old Moore's Monthly Messenger."

These records comprise blindness, paralysis, eczema, sciatica, blood poisoning, obsession, fractured radius, and nervous break down. All these cases were cured after total failure by medical men of the highest class. Advice by letter 5/-. Long cases and personal treatment, special terms. Apply—

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How to Rule our Stars.

By "EUODAO."

THAT great French writer, Jules Verne, may be pointed to as typical of what is wanted for our studies. All his books, while appealing to the romantic and adventurous spirit (♂), also stimulate the thinking side of the reader, because of the science which is so ingeniously interwoven with the story. Remember, the Saturnine person seeks the cause of things, the Mars person is content with the effects. Sir Conan Doyle's "Sherlock Holmes" is another notable example, where the thinking or deductive faculty is pleasantly awakened by the wonderful intellect of Holmes. The charm of these stories does not lie in the adventures merely, but in the wonderful deductions of the detective. Another case in point is that of Sir Baden Powell and his great movement of "Boy Scouts." Sir Baden, with his great insight into boys' natures, has inaugurated a movement which not only appeals to the adventurous spirit in the lads, but also develops their perceptive, reflective and deductive faculties. As the Mars people are not introspective or analytical, these are two traits they should endeavour to cultivate.

Those amongst us who have most of our planets in common signs, must not be content to lie low and allow others to do our bit for us; no, we should be up and doing, turning our wonderful powers of adaptation to some *practical* use. Let us strive with all our might to inculcate some of the qualities of the fixed and cardinal signs. Let us put our hand to the plough and with eyes and brain focussed on some point ahead, with a fixed unswerving determination not to look back, let us advance.

If in the horoscope of any person Saturn sits darkly, making them pessimistic, gloomy, and morbid, it would be madness for them so select as a companion or partner a person who had Saturn also heavily afflicted in their horoscope. For the simple reason that both

would keep harping and grumbling at the various things which annoyed them. The repetition of the one's misery would only aggravate the other's. They would both be too sympathetic to each other, their tastes running much in the same groove, but each would lack the power of cheering or disabusing the other's mind of its apparent worries and miseries. "For an attentive listener is a sweet solace to him whose heart is full." They would commiserate too much with each other, consequently they would only be making blacker the apparent darkness. No, what a person of this stamp requires is a companion with a strong Venusian or Jupiterian influence to make light of his apparent darkness; for the solemnity of Saturn can only yield to the Goddess of Love and Beauty, and the mirth of Jove. Even the Saturnine monk in his cloister is peculiarly stirred by a fleeting glance at someone of the other sex. They have even been known to stand spell-bound and enraptured before a painting of a woman. I admit, of course, that the Venusian and Jupiterian person's nature will alter to a certain extent by associations with the Saturnian. Each will have imbibed some of the other's nature, with the result that a happy medium is established. The rippling laughter of the Venusian will then be seen in the smile of the Saturnian. The Venusian having taken on some of the Saturnian's sedateness, and the Saturnine some of the Venusian's cheerfulness.

They would also be subject to that awful habit of procrastination, which is responsible for more of life's failures, estrangements and broken ties than almost any other cause. It really points to a morbid condition of the faculties of fear, cautiousness and adhesiveness. They are effortless, being dominated by the "can't be bothered" feeling, or "I will see." We find this inertia and lethargy characteristic of the Hindu race, which is

typical Saturnine, as against the British race which is typical Martian. Now, it devolves upon us who have Saturn as aforementioned, to strive to break from the obscurity of our narrow shell and come into the light and glare of the open. Let us not put off things till to-morrow, but recognise that "now is the accepted time." Let our aim be, to use an Americanism, "do it now." When we receive a letter let us not put the answering of it off to some future occasion, but do it at once, that is, if circumstances will permit. If we are asked by a friend or person to carry out some trivial or unimportant engagement with them, don't let us take a month to make up our mind as to whether we will accept it or not. Remember, thought travels quicker than light. Let us cultivate haste and impulse, and by so doing we shall awaken the Mars centre within us.

If we should ever feel ourselves in the dumps, or a state of melancholy, under a bad "direction" of Saturn at any time, let us hie ourselves at once to where mirth reigns supreme—the comedy, music halls, dancing, or some place of amusement. Let us become saturated with the things governed by the benefic Venus; for it is only by focussing our attention upon the bright and happy things in life, that we can ever hope to rise out of the gloom and darkness of despair. Many a poor suicide's hand would have been stayed if he could have heard but a few cheering words from someone, or the air of some fine melody. The ranks of the Salvation Army number many who have been arrested while in a state of darkness and hopelessness by the strains of their band. Those of us who have Mars or Uranus afflicting Mercury, should endeavour to see how often we can leave the irritable or explosive taunt unspoken. We may rest assured that we shall find it a hard task at first, but by perseverance our intellect will be aroused by observing the growth of our power of control. The old axiom of counting ten before saying the angry word is applicable here. Remember the critic can also be criticised.

Those of us who have Mars conjoined with Mercury will undoubtedly have a very

acute mind and manifest some form of genius, but we shall, however, have a tendency to suffer from "exaggerated ego" and "brain storms," that is, if we don't get our own way, for we cannot brook contradiction. In our writing and speech, the pronoun "I" will be most conspicuous. Now the motto for such as we should be "Whoever would be chief among you, let him be your servant." I don't mean to repeat mechanically this phrase like a parrot, but let us get into the soul of it and strive with all our might to carry it into effect. It is only the truly great man who is the most humble. Remember the words of Isaac Newton, one of the World's greatest intellects, "I feel like a little child playing by the sea-shore, picking up a pebble here and there, while the great ocean of knowledge lies unexplored before me."

We who have Mercury afflicted by Saturn, should bear in mind at the start that Saturn is a self-centering and hardening influence. We should not harbour up jealous, suspicious, or slanderous thoughts, nor should we ever engage in idle gossip, for this is the ripening field for such. When we are in the company of anyone whose conversation harps upon personalities in an adverse way, let us strive to adroitly turn the conversation into other channels. Mix and associate with people whose bright thoughts soar in a higher atmosphere, where the squabbles of life reach not. Remember the adage, "Birds of a feather flock together."

Now in the matter of health, we can perhaps do more to keep it, and get it, than almost any other thing. The first thing necessary then, is to survey our horoscope to find out the weak and strong points of our body, this being accomplished, we shall then know how to proceed. If we should find the Sun heavily afflicted by the malefics, we we know right away that we have some hereditary transmission from our forebears; and the sign occupied by the Sun, will enable us at once to locate the trouble or disease thus transmitted. If the Sun should be afflicted in Leo, we have some organic defect of the heart, hence we must ever be careful of excitement, sports and all things which would cause an undue strain thereon.

If the Sun should be in a common sign and afflicted by Saturn from a common sign, we have the dregs of consumption in our system, hence the necessity for plenty of good wholesome food and outdoor exercise. It is also imperative that we migrate to warmer climes so as to frustrate the evil influence of Saturn. The same thing applies to all the other maladies that flesh is heir to. First discover the cause and seat of the trouble, then regulate our life in an attempt to limitate it. I don't say for one moment, that we shall overcome all the weaknesses shown, but we can mitigate them. Every effort will produce its effects in proportion as the primal condition will allow.

If the luminaries are afflicted in Cancer, or from Cancer, we must be careful of the kind of food we eat, how we eat, and when we eat. If we dump all manner of foods into our stomach, irrespective of their chemical affinities, we must not grumble if we suffer the pangs of indigestion and the ailments which follow in its make. Likewise, if we find Virgo heavily afflicted in our horoscope, we must be careful of the foods we eat, rejecting those which are inclined to set up fermentation and cholic in the intestines, such as pulse and starchy foods, peas, beans, potatoes, cheese, etc.

If Saturn should be in Pisces and afflicting the luminaries, this is a warning to look well after our foot gear, which should be thick, warm, and damp-proof. For the feet would be the source from which rheumatics would spring. Now, as rheumatics are due to a cold and impoverished condition of the blood, which is not able to free itself of uric acid in the system, hence the need for keeping the circulation of the lower limbs up, and for selecting non-uric acid foods. If these precautions be taken, it is true, we may not escape those troubles, but we will greatly reduce their dire effects. This, I hold, is the most practical way to negotiate the evils shown in our horoscope. First discover the powers that are for and against us; and conform to those that are for us.

Now, with regard to the "directions" of the planets, we can do much by the attitude we take up to foster or repel the influences

operating on us at a given time. If it were not so, then, astrology would be simply Fatalism. Shakespeare clearly puts it when he says, "There is a tide in the affairs of men, *which, if taken at the flood*, leads on to fortune." The clause in italics fitly sums up the position. We are *not* carried into fortune by a tide without ourselves, unless *we launch* the bark of *endeavour* upon it at *flood time*. The planets only help them who help themselves. Now, the first thing to be studied in connection with "directions" is the affinities and non-affinities of the planets. For instance, if the Moon be in aspect to Saturn, the things presided over by Jupiter, Mercury, Sun and Moon, would be beneficial to us. But with regard to the health, if the aspect be bad, then the foods, drugs, etc., should be those governed by Mars, which is anti-pathetic to Saturn. The natures of the planets should always be kept in mind when dealing with the health, viz., heat, cold, dry and moist. When the circulation is slowed and the heat of the body lowered under a direction of Saturn, then as I said above, call in the aid of Mars. If it be Mars that is the afflicting planet, then call in the aid of Saturn. The same thing applies to the directions of all the other planets. But this question is gone thoroughly into by Heinrich Däath in his "Medical Astrology."

Now, with regard to marriage, if the testimonies in our horoscope are of a very ominous nature and point to much unhappiness in the marital state, then let us choose a life of celibacy. Remember that the unhappiness presaged may not be due to our own conduct, but to that of our partner, over whom we can have no moral control, as we are dealing with a person who has a body, soul and spirit apart from us. Some may say that it is imperative that we should not shirk the matter, no matter how black it looks, that it is our Karma, that we may further learn from the experiences received thereby. But, I hold that the *awakened* person can and has learnt from the experiences of others. I cannot do better than close with the words of the sage, "The wise man seeth the danger ahead and hideth (steers clear), but the fool goeth on and is destroyed."

How to Judge a Horoscope.

A SERIES OF SPECIAL LESSONS IN ASTROLOGY. By E. H. BAILEY.

THE planet Jupiter ruling over the Sun and well placed makes the individuality just, frank, open, honourable, magnanimous, benevolent, courteous and venerable, philosophical and dignified, sympathetic, generous and high minded.

The Personality.—Moon in Taurus. 2nd house, $\odot \text{ ♋}$. The sign position gives reserve, persistence, determination, ambition, power to persevere in spite of obstacles, acquisitiveness, firmness, pride and some personal bias. The manner is quiet and prudent, very enduring, steady in pursuit, and not to be thwarted in its aims. The fate develops slowly.

The second house position brings the question of finance very much to the fore, and experiences in life to do with such matters will precipitate the fate. It gives more or less personal success in life.

The Moon conjoined with Neptune gives mediumistic tendencies, clairvoyant abilities. Musical and artistic gifts are shown, and occult gifts of a remarkable order.

The Mind.—Mercury in Sagittarius, 9th house, \odot and par $\odot \& 24 \square \text{ ♐}$. The sign position will make the mind straight-forward, generous, outspoken, active, philosophical, restless, prophetic, intuitional, engrossed in all subjects requiring depth of thought, and able to take up with more than one subject at once. The ninth house is the best position for the mind, developing it through science, philosophy and religion. It gives literary ability, and a peculiar knowledge of almost all subjects. The mental powers are very strong and broad, and intuition and prophetic power are shown.

Mercury conjoined with the Sun will make the mind dignified, steady and comprehensive, with good business ability. Conjoined with Jupiter, will endow him with a joyous and hopeful mental attitude, a devout and in many respects religious mind, much intuition, and mental harmony. The square to Saturn will limit the mental energies, and make the

mind sharp, sarcastic, and inclined to worry. Jupiter disposing of Mercury and well placed shows that the mind is just and honourable, calculated for government, disposed to business and all kinds of learning, poetry, oratory, acute, wise, politic, able in government, of good judgment, philosophical and religious.

TEMPERAMENTAL AND PHYSICAL CONDITIONS.

Form of Body.—Taking the four rules for determining the form of body, we find that although Pisces rises, not giving a tall body, the position of the ruler, Jupiter, elevated in first half of Sagittarius, greatly increases the height so that the native will be above the normal stature, and with the Moon ruling the decanate, and having great latitude, there is a slight tendency to stoutness. Saturn rising gives solidarity to the form, but Neptune also rising, gives a dreamy and far-away look at times. Jupiter in Sagittarius will give brown hair and eyes, prominent nose, large head and face, and well-defined features. Saturn rising gives prominent brows and rather deep-set eyes.

Temperament.—Five planets in fiery signs give the fiery temperament, but as there are three in water and two in earthy signs, we get a compound of the bilious-lympathic, with a slight undercurrent of nervous. This is complex and contradictory, giving fits of energy and lassitude alternately, much endurance, fond of ease and bodily comfort. The ascendant is of the second decanate of the common or motive signs, and the mental temperament will be of the motive-mental type, showing both mind and action requiring stimulation for preservation of the health and bodily vigour.

Health, constitution, etc.—Pisces rising does not give a very strong body, though with the sign Aries intercepted, the physical strength will be fairly good. The constitution ruled by the Sun in Sagittarius is strong,

recuperative powers good, and diseases are easily overcome, though generally sharp while they last. The chief complaints are those arising from cold and chill (Sun square Saturn) rheumatism, sciatica, impure blood, disordered bowels and head and stomach troubles.

The position of the Moon in the sign Taurus, will cause functional derangements of the throat, and this organ requires very careful attention.

The sixth house is occupied by Uranus, and this predisposes to nervous disorders, and nervous irritability. The back ruled by Leo, is rather weak.

The disorders induced by the action of the malefics, Mars and Saturn, now require attention. The former shows feverish and inflammatory disorders, with some tendency to piles. Saturn in the sign Pisces gives rise to colds taken at the feet, a sensitiveness to cold, and being in square to Mercury, head troubles, neuralgia, and nervous strain.

It is proposed to complete the illustration of judgment in the first number of the next volume, and to continue the lessons, dealing with Part IV. "The Development of the Life." This part deals with directions of the computation and judgment of what is wrongly called future events, but which we shall show as the lessons proceed to be quite another and far more important thing.

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Astronomical Phenomena

FOR SEPTEMBER, 1910.

Moon's Phases.

New Moon,	3rd	...	6h. 6m. aft.
First Quarter,	11th	...	8h. 11m. aft.
Full Moon,	19th	...	4h. 52m. morn.
Last Quarter,	25th	...	8h. 54m. aft.

Planetary Positions.

- ☉. The SUN is in Virgo. Enters Libra on 23rd at 10.30 p.m.
- ☿. MERCURY is in Libra, an evening star. Stationary on 13th, retrogrades into Virgo on 28th, ☌ ☌ on 26th.
- ♀. VENUS is a morning star all the month; in Leo until the 12th, then enters Virgo.
- ♂. MARS is too near the Sun for observation in Virgo, enters Libra on 21st, ☌ ☉ on 27th.
- ♃. JUPITER is an evening star in Libra all the month.
- ♄. SATURN is a morning star in Taurus all the month.
- ♅. URANUS is in Capricorn.
- ♆. NEPTUNE is in Capricorn.
- ☾. The following table gives the Moon's position at noon on each day.

Aries	...	20, 21	Libra	...	5, 6, 7
Taurus	...	22, 23	Scorpio	...	8, 9
Gemini	...	24, 25	Sagittarius	...	10, 11, 12
Cancer	...	26, 27	Capricorn...	...	13, 14
Leo	...	1, 2, 28, 29	Aquarius	...	15, 16
Virgo	...	3, 4, 30	Pisces	...	17, 18, 19

The Weather.

The month opens with fair weather, windy 6th to 9th, finer for few days following. Unsettled, colder 14th to 16th, 20th to 25th stormy, gales 26th to 28th, high winds, stormy, more settled but dull end of month.

Character Delineation for the Month.

August 24th to September 23rd. Sun in Virgo.

DURING the period above named the Sun will be passing through the sign Virgo, and the individual character of all persons born while the solar ray is passing through this sign will be quiet, receptive and alert, with a cool, clear intellect and a keen sense of justice, free from all bias. Kind, modest and retiring, they are very difficult to know, though very confiding when trust and affection are given. They are very systematic and fond of details, and in the affairs of life are very careful of ways and means, being frugal and economical. Their wills are firm, and though generally good tempered and slow to anger, they are rather slow to forgive. They can criticise and analyse whatever comes to the eye, and thus they take an intellectual and philosophical view of things and are very discriminate, thoughtful and ingenious. Their success in life will come through their intelligence, perseverance and ingenuity, but sorrow will come to them through the tendency to be selfish, critical and too self-centred. It gives a practical and solid temperament, good business ability, and a mind which is intelligent, systematic and tenacious.

The three different types of people born according to the decanate held by the Sun are as follows:

August 24th to September 2nd. These have the full Virgo nature and show all the various characteristics to the full.

September 3rd to 13th. There is a Capricorn sub-influence in the character during this period, which is the most practical of all combinations, tendency towards materialistic and selfish lines of thought, with splendid ability and desire to accumulate wealth.

September 14th to 23rd. During this period a Taurus sub-influence will be noticeable in the character, which will bring out all the intuitive faculties, and strengthen the scientific or practical ability.

The twelve sub-types born while the Sun is in Virgo, according to the position of the Moon, are as follows:

Moon in Aries.—Keen mental abilities, mirthful, witty, active, sharp, impulsive and quick to foresee, good at debate, argument or controversy, too independent and pugnacious mentally.

Moon in Taurus.—Keen perception, receptive, with some poetic instinct, somewhat reserved and secretive; practical, methodical, persevering, fortunate in business and money matters.

Moon in Gemini.—Quick intellect and speech, reserved, showing lack of enterprise, but with good critical and judicial ability, able to follow two occupations at a time, fond of friendship and hospitality.

Moon in Cancer.—Very receptive, somewhat over-sensitive, economical, persevering and industrious, fond of home life and environment, somewhat conservative, with some subtlety of mind and quick appreciation of the motives of other people.

Moon in Leo.—Affectionate, emotional, but very fixed; love of show and ceremony and liking for fine clothes; love of beauty in nature and art, with poetic feeling; generous, warmhearted and humanitarian.

Moon in Virgo.—Impressionable, discriminative, independent, self-reliant, but too self-contained and somewhat self-centred, although refined and polished; too methodical and precise, frugal, persevering, but somewhat apt to repine.

Moon in Libra.—Independence of thought, with talent for writing, either philosophic or scientific; sound judgment and keen perceptions, intuitive, imaginative, but not sufficiently patient and plodding.

Moon in Scorpio.—Somewhat selfish and hard, careless as to the feelings of others, jealous, unforgiving and severe with wrongdoers, keen criticism and judgment, persistent and self-reliant.

Moon in Sagittarius. — Philosophical, intuitive, with strong desire to teach others, tends to be too impulsive and to make hasty judgments, with well developed acquisitive faculties, but lacking in steady persistency.

Moon in Capricorn. — Shrewd and calculating in mind, good for government occupations, official appointments, managerships, etc. Serious and somewhat gloomy mind at times, but determined and retentive memory.

Moon in Aquarius. — Intuitive and impressionable, discriminative, with ability to judge human nature, original, ingenious, inventive, not easily persuaded, apt to be despondent at times, unconventional, reserved, yet somewhat impulsive.

Moon in Pisces. — Mediumistic, receptive, restless, with great love of change and novelty, apt to be dissatisfied and irritable, sympathetic, charitable, but liable to be deceitful; lacking self-reliance.

Planetary Colours and How They Affect Us.

By "SEPHARIAL."

URANUS comes into play for the production of strong contrasts, as black and white, or red and green, which in effect neutralise one another and result in the general effect of grey. Everything of Uranus's engendering is on the zig-zag or criss-cross, and his reputation for destructive meddling, cancelling out, and running at a tilt against the established order of things, is very well known to astrologers; and it is feared if not respected. In any tartan plaid if the red belongs to Mars, the green that is deliberately run through it assuredly belongs to Uranus. Yet we are well assured that the colour of Uranus is neutral, though he is well represented in a compromise, and never better than in a striped black and white or a check of the same sort. But his true colour is grey. This is the colour of the suicide and of those mentally deranged, those suffering from neurasthenia and nervous collapse. The effect of this planet upon the physical system is to produce fractures, lesions and paralysis. Where grey is the dominant colour of the nervous aura there is lack of nervous tone, generally resulting from strain and tension, and the mental effect is seen in a complete inability to concentrate or to devote attention for any length of time to one person or thing. The mind goes off at a tangent and every fresh effort to arrest the attention is marked by increased irritability. When the Uranian faculty is at its best, it is observed to be in the direction of inspirational effects,

conception of new ideas, inventions, and sudden impulses. This is accompanied by a flashing of the nervous aura by streaks or rays of bright colours against a neutral ground. In this respect the Uranian is related by nature to the lightning flash which runs in zig-zag lines across the murky sky. If on occasion it splits up an aged oak or brings some honoured edifice crumbling to the ground, you may put it down to the fact that Uranus is by nature as destructive as he is constructive, and that always he will find some fault with the established order of things. It is his very neutrality and openness to colouration of all descriptions which renders him so susceptible to the influence of men and things. Precipitancy and variability are concomitant characteristics of the Uranian aura, yet when it comes to a matter of displaying the tartan, Sandy Mac in all his glory cannot walk in the same street with the progeny of Uranus.

NOTE.—In previous section, page 214, column 2, for "main festations" read *manifestations*, and in column 1, page 215, for "onegalomania" read *megalomania*.

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The Scientific Attitude of Astrology.

By JAMES HARVEY, Author of "Essays on Astrology," etc.

THERE are some cases from various sources that establish the influence of planetary power on human character, events and destiny. In the *Daily Graphic* of June 13th, 1890, appeared the following:—"There are two young artisans of Bristol named Johnson, who are twins, and between whom the similarity is far more remarkable than in Shakespeare's Two Dromios even. Not only are they of the same height and weight, having the same coloured hair, eyes and complexion, identical physical measurements, and feeding, running, walking, laughing, crying, singing and speaking alike, but they are of the same occupation, hold the same position, and have the same religious persuasion, and likes and dislikes. More singular still, they have espoused very similar wives, and they have the same number of children, who are of the same sexes, three girls and three boys each." Here we have two births under the same magnetic conditions of the sphere: but, as already stated in the forepart of this defence and exposition, an interval of half-an-hour may cause a world of difference. A child may be born, let us say, at 4.20 a.m., under the 28th degree of Aries; its mate following from the same parent at 4.50, under the 8th degree of Taurus making a complete change of nature and personality. Sepharial gives a corroboration of this in an example of "Two ladies, twin sisters, born near Bath on 28th March, 1890, at 6.25 a.m. and 8 a.m. respectively. The first is tall and dark, the second very fair. The latter was killed on the 1st May, 1899, while driving with her sister. The former escaped and is still alive." Now there is a space of one hour and thirty-five minutes between the births in this instance, and this accounts for the variance in personal appearance, disposition and career. The one who was killed had a current of "evil directions" established at the natal hour, which did not exist in her sister's *natus*. This can be easily proved by any student of

astrology. Dr. Simmonite in his "Astro-Philosopher and Meteorologist" at page 60 states:—"In the newspapers of February 1820, the death of a Mr. Samuel Hemmings was noticed. It was stated he had been an ironmonger and *prosperous in trade* that he was born on the 4th June, 1738, at nearly the same moment as His Majesty George III., and in the same Parish of St. Martin's-in-the-Fields; that he went into business for himself in October 1760, on the very same day His Majesty came to the throne; that he married on the 8th September, 1761 (the same day as the King), and finally, after many events of his life had resembled those which happened to His Majesty, he died on Saturday, January 27th, 1829, *on the self-same day, and nearly at the same hour as His Majesty.*" At this point it may be urged that, to be in harmony with the lore of the stars, they both should have been either monarchs or ironmongers: but it is the untrained, unobservant mind who would offer such an objection, forgetting the *plane and station of life* in which the two persons were born. The results in high life though like each other, *differ in degree* from the same effects in low life: environment and heredity must be considered in all cases.

Finis Coronat Opus.

In astrology, the will of man is the predominant factor; no matter how keen and strong the influence of planetary force may be, the spirit of man can work with, or against it, inasmuch as he is fortified at the beginning to do so. Astrology is not Fatalism: there is no compulsion, no blind inevitable driving. The human soul can rise above many conditions by the power of the will; some souls floating with the tide; others taking up the oars and driving the boat wherever they desire. Again comes the old saying, "The wise man rules his stars: the fool obeys them." Astrology excludes all teachings and creeds that deny

responsibility, there is no "election," no "predestination": man is accountable for himself, is his own saviour, and can make or mar, ruin or redeem his own soul. Astral science points out that life is like a game: if we know and abide by the rules we shall make the best of it, if we ignore and violate the principles we shall lose in the contest. If the immutable laws of God are not responded to, then surely we will suffer.

It is all you, you, you! Environment is astral influence, and character is destiny. But man is a free agent: that is the teaching of astrology. It is possible for the human will, by moral and spiritual development, to rise above all things and pull down the obstacles that hinder the spirit. The ego can say "I will be what I will to be"; building up or pulling down, just as it decrees; but at its own expense. Atonement must be made for all ignorant acts, for the deeds of ignorance and abuse are sin. We must attune ourselves to the Law of Righteousness: or denial, privation and hindrance await our soul in the vast future. Righteousness, which is "right-wiseness," must be the portion for which our soul strives to attain, in the knowledge that spiritual law is immutable; and just as water finds its own level, so shall our soul find its fitting sphere in the infinite after-life, for the deeds done in the body. This is the law of the Absolute, the religion of astrology, pointing the path whereby man can make himself master of his life: experience, history and scripture testifying to this truth.

God said, "Let there be lights in the firmament of heaven to divide the day from the night, and let them be for *signs*, and for seasons, and for days, and years." The prophetess Deborah declared, "The stars in their courses strove against Sisera," meaning that planetary action caused the ancient river Kishon to overflow and overcome the foemen of Barak. The verse relating to the death of Hezekiah, is purely of an astrological character, and shows that the Sun in the Zodiac was believed to affect the duration of life, as astrologers teach to-day. "And the word of the Lord came unto Isaiah, saying,

'Behold, I will add unto thy days fifteen years; and I will bring again the shadow of the degrees which is gone down in the sun-dial of Ahaz ten degrees backward.'" Again in Daniel, Nebuchadnezzar is told, "Thy kingdom shall be sure unto thee after thou shalt have known that the heavens do rule." And further we read that the prophet was made "master of the astrologers." In the New Testament the wise men, who were Magi or astrologers, exclaim, "For we have seen His star in the East, and are come to worship Him." When the Christ foretold the destruction of Jerusalem, He was asked, "Master, when shall these things be, and *what sign* will there be when these things shall come to pass?" He replied, "Earthquakes shall be in divers places, and famines and pestilences, and fearful sights, and *great signs shall there be in the Sun, and in the Moon, and in the stars.*" And tradition proclaims that all this came to pass. Josephus states that, "A comet in the form of a sword hung over Jerusalem for a whole year." But this is the mere formative side of astrology as a science; it is also a philosophy and a religion. Not the philosophy of scholastic methods, nor the religion of dogmatic missal and intolerant priest: but the wisdom of God and the worship of Him in purity, spirit and truth. And those looking upon the sentinels of heaven as merely colossal spheres rolling in their orbits obedient to natural law, shall find in reading the page of stellar learning that the stars are in truth the vehicles of God, through which he manifests his divine will. Shall find the light that will illumine the dark problems of human existence; and sustenance that shall succour the soul even unto the passing which men blindly call death. There in the domain of astral sapience is to be found the golden path which the spirit must tread, if it would leave behind the burdens which bend it down to Hell. To-day the cry is Goethe's, "More light!" Oh, give us light! Light, lest we stumble in the gloom of life: light to make radiant

The world's altar stairs
That lead through darkness up to God.

Valeat Quantum Valere Potest.

The Hand of Fatma.

By MONS. W. DE KERLOR.

IN the last issue of THE MESSENGER, a diagram of the Hand of Fatma was given to the reader, together with an example of working and combining the numbers representing the value of each letter and name. We now give the following table which will enable the reader to find out his or her own destiny. The querent should observe the same method of procedure as heretofore indicated.

- 1 Ambition, passion, wilfulness.
- 2 Death, catastrophe, destruction.
- 3 Platonic love, mysticism, dreamery.
- 4 Temerity, prodigality, power.
- 5 Happiness, fortune, marriage.
- 6 Perfection through labour.
- 7 Purity, nobleness of sentiments, contemplation.
- 8 Love of justice, honesty.
- 9 Imperfection, pains, injuries.
- 10 Desires will be accomplished, future happiness.
- 11 Many faults, success in hard work.
- 12 Lucky to others, precision, foresight.
- 13 Cynicism, impiety, blasphemy.
- 14 Devoted until sacrifice.
- 15 Belief, idealism.
- 16 Love, happy through voluptuousness.
- 17 Inconstancy, capricious.
- 18 Stubborn, not amenable to reason.
- 19 Neuter.
- 20 Sorrow, austerity, melancholy.
- 21 Brutality, violence, unrefinement.
- 22 Invention, prudence, mystery.
- 23 Vengeance, calamity.
- 24 Egotism, indifference.
- 25 Intelligence, power of creation.
- 26 Desire of usefulness, practical.
- 27 Firmness, courage, intrepidity.
- 28 Fine feelings, favours, sentiment.
- 29 Neuter.
- 30 Celebrity, rejoicing.
- 31 Ambition, glory, honours.
- 32 Hymen, chastity.
- 33 Good conduct, morality.
- 34 Moral suffering and pain.
- 35 Health, spiritual and material harmony.
- 36 Great genius, vast conception.
- 37 Virtuous, conjugally faithful.
- 38 Envy, meanness, imperfection.
- 39 Neuter.
- 40 Libatious entertainment, licentiousness.
- 41 Of no physical or moral value.
- 42 Voyages, short and unhappy life.
- 43 Religious ceremonies, scholastic position.
- 44 Honours, pomp, power.
- 45 Vastness of conception, great posterity.
- 46 Country life, abundance, fruitfulness.
- 47 Long and happy life, not troubled by cares.
- 48 Law, judgment and ruin.
- 49 Neuter.
- 50 Captivity followed by liberty, happiness.
- 60 Widowhood.
- 70 Love of science.

- 73 A lover of nature, not of convention.
- 75 Sensibility, affection, charity.
- 77 Will seek repentance and grace.
- 80 Sickness, cure, longevity.
- 81 Fine arts, literature, intellectual culture.
- 90 No foresight, error, affliction.
- 100 Favours, honours, glory.
- 120 Faithful wife or husband, patriotic.
- 150 Flattery, hypocrisy.
- 215 Calamity, great and sudden changes.
- 250 Irresolution, backwardness.
- 300 Philosophical inclination, unshakeable faith.
- 313 Clairvoyance, lucidity.
- 350 Simple minded, believer in human justice.
- 360 Many talents, sociability.
- 365 Self-seeking, unsympathetic, self-centred.
- 400 Love and art in the nature, fiery, passionate.
- 490 Mystery, enthusiasm.
- 500 Election, honours, statue.
- 600 A victim of envy, success, then break up.
- 666 Kabbala, complot, social revolution.
- 700 Strength, virility, health.
- 800 Empire, glory, exile.
- 900 Disdain of convention, reward, decoration.
- 1000 Ambition.
- 1095 Martyrdom, always subject to persecution.
- 1260 Tormented first half of life, but happier old age.
- 1390 Physical weakness, mental energy.

II.—Explanation of the "Double Zodiac." If you want to know whether you will be victorious against an adversary, or in any future fight, race, etc., turn to the diagram entitled, "The Double Zodiac." You should write your forenames and those of your opponent in love or position, etc. Add separately the sum of each name, always referring to the numbers contained in the "Double Zodiac." Divide each sum by 9 and consider the remnant of the division.

Thus, in consulting the following table, you will find which number shall be the victor.

1	will be victorious over	1, 3, 7, 9.
2	" " "	" 0, 1, 4, 8.
3	" " "	" 2, 5, 7, 9.
4	" " "	" 1, 3, 6, 8.
5	" " "	" 2, 4, 7, 9.
6	" " "	" 1, 3, 5, 7.
7	" " "	" 2, 4, 6, 8.
8	" " "	" 1, 3, 5, 7.
9	" " "	" 2, 4, 6, 8.

Examples of working the table of the "Double Zodiac."—

H 6
E 22
N 13
R 13
Y 6

60

60 divided by 9 leaves 6, the personal number of Henry.

Then in the name Richard we have the following :

R 13
I 20
C 22
H 6
A 13
R 13
D 24

111

111 divided by 9 leaves 3.

Therefore, if these two people come in contest the chances of success will be on Henry's side, for 6 is more powerful than 3 and thus will be victorious. When two names will be of equal strength to each other it will be then desirable to include the Christian name in the addition, to finally divide by 9. The operation will generally bring a satisfactory result.

The reader can thus arrive at some most interesting and instructive deductions and multiply the examples *ad infinitum*.

Old Moore's Table Talks on the Stars.

XII.—THE TIDES.

It is often the custom to ridicule the discoveries and knowledge of the ancient philosophers, but in the matter of the ebb and flow of the tide, we should give them credit for considerably more shrewdness than we do. It was in the earliest times perceived that a connection existed between the tides and the Moon. Ancient writers such as Pliny and Aristotle, have referred to the alliance between the times of high water and the age of the moon.

We know not how it was discovered, but we may conjecture that it was originally found out in the following manner. A sailor is making for harbour one night at full moon. The tide is coming in, and he gets safely into harbour. He often repeats the same voyage at the same time, and finds very often a low tide, so that it is more difficult for him to get into harbour. One evening with the high tide, it occurs to him that when he has a moonlight night he always has the good tide to help him into harbour. He finds this constantly occurring. At first he thinks it a coincidence, but it still occurs. He tells it to other sailors and they take note of it, too. It is then invariably found that when the Moon is full, the high tide always recurs at the same time at the same place. From this can then be found the state of the tide at other periods of the lunar month, and also the different hours each day on which high and low tide takes place.

It was not, however, until the great discovery by Newton of the law of gravitation, that it became possible to give an explanation of the phenomena. It was then found

that the Moon attracts the earth, and that the fluid particles which form the oceans obeyed the same attraction in a way that the solid parts could not. When the Moon is overhead it attracts or draws the water up into a heap, and thus gives rise to high tide. The water on the opposite side of the earth is affected in a way not at first supposed. The Moon attracts the earth with more power than the water at the side which lies away from it, so that the earth is drawn away from the water which accordingly shows a high tide as well on the side of the earth away from the Moon as on that side towards the Moon. The low tides occupy the intermediate positions.

The Sun also excites the tides on the earth, but its power is not so great as that of the Moon. The solar tides are smaller than the lunar. When the two combine they form a spring tide, when the solar and lunar are opposed then we have a neap tide.

In the next issue, the first of Vol. IV, we shall continue these Table Talks on the Stars, under the title of the "Stars of the Month," in which we shall show all the different stars and constellations visible month by month during the year.

Notice to Correspondents.

We regret that pressure on our space prevents the insertion of letters from W. H. EDWARDS, LEO E— and DENUDEK. As this number closes the current volume we cannot carry this correspondence forward, but should need arise for discussion of the same subjects, we will endeavour to publish the views of our correspondents. We must, however, insist on greater brevity.—ED.

Horary Astrology as I Understand It.

By DR. DUZ.

It is obvious that the horary astrology was the first step of the scientific astrology, and that the very ancients—as a clever author, Gaffarel, of the beginning of 17th century says—contented themselves in foretelling, at the birth of a child, whether it was born fortunate or unfortunate without telling in what matters; or whether it was born healthy or unhealthy without specifying the disease; or whether it was born to good events or to bad events without characterising them. The further development of the map was not thought of by them. They deduced their foretelling from the elementary qualities of the planets and those of the signs in respect of each other: so they considered Saturn very cold and Mars very dry, so of a bad omen; Jupiter and Venus temperate, so of a good omen; the Sun and Mercury indifferent, and the Moon as having various properties according to her

the first hour of his birthday will be ruled by Mercury, Wednesday being Mercury's day.

I suppose now that the birth took place at 3 p.m. on the 14th of November, 1883. On this day the Sun rises at 7h. 17m. and sets at 4h. 11m.

The duration of the day will be of 9h. and that of the night of 15h., taking off the minutes, so:—

$$9h. \times 60m.$$

$$\frac{12}{15h. \times 60m.} = 45m. \text{ for the planetary hour of the day, and:}$$

$$\frac{12}{15h. \times 60m.} = 75m. \text{ for the planetary hour of the night.}$$

The birth having taken place at 3h. p.m., they correspond to 8h. after the sunrise; as the Sun rises at 7h., taking off the minutes, from 7h. to noon = 5h. + 3h. = 8h. Otherwise eight hours make 480 minutes of the clock (8h. x 60m. = 480m.).

TABLE OF PLANETARY HOURS.

HOURS OF THE DAY.								HOURS OF THE NIGHT.							
Hours.	Sun. ☉	Mon. ☾	Tues. ♊	Wed. ♋	Thur. ♌	Fri. ♍	Sat. ♎	Hours.	Sun. ☉	Mon. ☾	Tues. ♊	Wed. ♋	Thurs. ♌	Fri. ♍	Sat. ♎
1	☉		♊	♋	♌	♍	♎	1	♎	♍	♌	♋	♊	☾	☉
2	☾	♊	♋	♌	♍	♎	☉	2	☉	♎	♍	♌	♋	♊	☾
3	♊	♋	♌	♍	♎	☉	☾	3	☾	☉	♎	♍	♌	♋	♊
4	♋	♌	♍	♎	☉	☾	♊	4	♊	☾	☉	♎	♍	♌	♋
5	♌	♍	♎	☉	☾	♊	♋	5	♋	♊	☾	☉	♎	♍	♌
6	♍	♎	☉	☾	♊	♋	♌	6	♌	♋	♊	☾	☉	♎	♍
7	♎	☉	☾	♊	♋	♌	♍	7	♍	♌	♋	♊	☾	☉	♎
8	☉	☾	♊	♋	♌	♍	♎	8	♎	♍	♌	♋	♊	☾	☉
9	☾	♊	♋	♌	♍	♎	☉	9	☉	♎	♍	♌	♋	♊	☾
10	♊	♋	♌	♍	♎	☉	☾	10	☾	☉	♎	♍	♌	♋	♊
11	♋	♌	♍	♎	☉	☾	♊	11	♌	♋	♊	☾	☉	♎	♍
12	♌	♍	♎	☉	☾	♊	♋	12	♍	♌	♋	♊	☾	☉	♎

quarters: full, she was of a good sign; angular (horned), of a bad sign. It was the reason why the Hebrew midwives wrote on the walls of the parturient's room, "That Lilit be kept away from here."

The ancients, too, proceeded for the decumbiture in case of an acute disease.

Nevertheless, the usual manner of proceeding in horary astrology does not seem to me to be the accurate one, because it gives for the hour of nativity an inaccurate planet as I have been led to find in many instances.

For the sake of the readers I will here give the usual manner as I understand it, so that they may judge for themselves.

In horary astrology the day of 24 hours begins at sunrise and finishes at sunrise, and the first hour of the day is ruled by the planet which brings the name of the day. So, for one who is born on a Wednesday,

As the planetary hours of the day are of 45m., 480m. : 45m. = 10 planetary hours plus 30 minutes.

Referring to the above tables of the planetary hours, at the column Wednesday (Mercury), after sunrise (table of the day), we find that the 10th planetary hour is ruled by ♅.

So the individual is born on a Wednesday, Mercury's day, at Saturn's hour. As I know the person, this statement does not suit him.

It is the same with the planetary hour of the late King Edward VII. By the ordinary way it would be ruled by the ♄, which is not accurate.

Now I resume my exposition. The above nativity will serve the matter, i.e., 14th November, 1883, at 3 p.m. This day is ruled by Mercury, and the duration of the day is 9h. day, 15h. night.

The sunset takes place according to the ancient computation, which is yet used in the East, at 12h.

In order to find the noon or midnight in ancient hours, we proceed as follows:—

12h. ancient sunset, less
4h. 11m. modern time of sunset,

7h. 49m. at which time the Sun reaches the meridian at noon, and the opposed meridian at midnight.

Now, at what time does the Sun rise according to the ancient time?

The Sun rises at 7h. 17m. of modern time, taking off the minutes, from 7h. to noon = 5 hours, which deducted from the ancient noon, *i.e.*, 7h. 49m., gives 2h. 49m., or 3h. in round figures, for the ancient computation of sunrise time. Hence:—

DAY HOURS (9 hours). Sunrise:—3h. ☿; 4h. ♀; 5h. ♀; 6h. ♀; 7h. ♂; 8h. ☉; 9h. ♀; 10h. ☿; 11h. ♀.

NIGHT HOURS (15 hours). Sunset:—12h. ♀; 1h. ♀; 2h. ♂; 3h. ☉; 4h. ♀; 5h. ☿; 6h. ♀; 7h. ♀; 8h. ♀; 9h. ♂; 10h. ☉; 11h. ♀; 12h. ☿; 1h. ♀; 2h. ♀.

The nativity having been at 3h. after noon (modern time), substituting to our noon the ancient hours of noon, *i.e.*, 7h. 49m. and adding to 3h. of the after noon nativity, we obtain 10h. 49m. This is the time of birth in ancient time.

Referring to the above table (day hours), we find that 10h. 49m. are ruled by ☿ which suits perfectly our case.

Proceeding in the same manner, King Edward's planetary hour should be also ☿ instead of the .

We should observe that in the calculations of the day hours we agreed with round figures and we maintained the minutes in the fixation of the hour of birth. That is because the sunset being at a fixed hour (12th), the minutes would induce to error, but in the fixation of the hour of birth the minutes are necessary as each hour is of 60 minutes and the planetary action rules during 60 minutes.

If a birth had taken place, *i.e.*, at 3h. a.m. (modern time), it would be proceeded as follows: 7h. 49m. ancient midnight plus 3h. after midnight, modern time, total 10h. 49m. of the night hours.

Referring to the other table (night hours), we find that this hour is ruled by the ☉.

In the ancient manner of computation of hours, the sunrise varies each day, so does the Noon or midnight, but the sunset is unchangeable and that is 12 o'clock.

[Dr. Duz has brought forward a very ingenious theory which merits study. We propose to deal with the subject of planetary hours in the next volume of THE MESSENGER.—ED.]

Birthday Influences during September.

And the Fate of every Child born during the Month.

NOTE.—All back numbers from October 1907, except September 1908 and January 1909, can be supplied 3d. each post free, giving each month's Birthday Influences.

1. THURSDAY. (Ruled by Jupiter). ♀ in ♄, ☐ ♀, * ♀, ☿ ♀. Changes, journeys, and social and financial benefits are shown, but danger of many little annoyances, worries and indisposition. A child born on this day will be popular, artistic, refined, but inclined to be irritable and impressionable.

2. FRIDAY. (Ruled by Venus). ♀ in ♄, ♀ ♀, ♀ ♀. A variable year, little worries and annoyances, but benefits through the opposite sex. A child born on this day will be musical, artistic, of good wit and judgment, but will have a quiet career.

3. SATURDAY. (Ruled by Saturn). ♀ in ♄, ☐ ♀, ♀ ♀. Great changes are shown, benefits through elders, slight danger of indisposition, and disputes with others. A child born on this day will be steady and trustworthy, sharp, clever and sarcastic.

4. SUNDAY. (Ruled by Sol). ♀ in ♄, * ♀, ♀ ♀, ☐ ♀. Danger of disputes and accidents, benefits through superiors and many important changes. A child born on this day will be rash and impetuous, inventive and original, but will have rather an adventurous life.

5. MONDAY. (Ruled by Luna). ♀ in ♄, ♀ ♀, ♀ ♀. Grave danger of accidents, financial loss and litigation are shown on this day. A child born on this day will be rash, hasty, extravagant, often involved in disputes and litigation.

6. TUESDAY. (Ruled by Mars). ♀ in ♄, ☐ ♀, ☐ ♀. Important benefits and changes are denoted on this anniversary, but care must be taken to avoid losses and legal troubles. A child born on this day will be clever, intelligent, very successful in life, but liable to serious troubles in litigation.

7. WEDNESDAY. (Ruled by Mercury). ♀ in ♄, ☐ ♀, ☐ ♀, * ♀. A variable year, unpleasant changes and upsets, but benefits through friends and in employment. A child born on this day will be erratic and impressionable, active, clever and intelligent, and will have a fair amount of success in life.

8. THURSDAY. (Ruled by Jupiter). ♀ in ♄, ☐ ♀, ☐ ♀. An evil anniversary, danger of ill health, bereavement and accident, some benefits through friends and important changes. A child born on this day will be active, rash and rather impetuous, very inventive and clever, but will have many hindrances and limitations to contend against.

9. FRIDAY. (Ruled by Venus). ♀ in ♄, * ♀, ♀ ♀, ♀ ♀. A most successful year, improvement in position, changes, travel, social and financial gain, and general all-round success in affairs. A child born on this day will be original, inventive, popular, successful, and will rise in life.

10. SATURDAY. (Ruled by Saturn). ♀ in ♄, ☐ ♀, ☐ ♀. A variable year, some disappointments, slight benefits, but many little annoyances. A child born on this day will have a disappointing career, and will not make much headway in life.

11. SUNDAY. (Ruled by Sol). ♃ in ♄, ☐ ☉, * ♃, * ♀. An active year, new works and undertakings, but danger of indisposition, improvement in affairs shown. A child born on this day will be generous, popular, clever and intelligent, but will have to fight his way in the world.

12. MONDAY. (Ruled by Luna). ♃ in ♄, △ ♀, ☐ ♂. A changeable year, danger of accidents and disputes, benefits through the opposite sex and friends. A child born on this day will be active, energetic, but hot-tempered, very popular with the other sex, through whom benefits will be received.

13. TUESDAY. (Ruled by Mars). ♃ in ♄, △ ♀, ☐ ♀. New responsibilities are shown in this year, but many changes, and danger of scandal and false reports. A child born on this day will be clever and intelligent, steady and trustworthy, but will suffer much trouble through false reports.

14. WEDNESDAY. (Ruled by Mercury). ♃ in ♄, △ ☉, ♂ ♀, ♂ ♀, ☐ ♃, △ ♂. A very contradictory year, many unpleasant experiences, treachery, financial losses, danger of indisposition, but important changes, benefits in employ and numerous gains in affairs. A child born on this day will have a varied career, will be extravagant, impressionable and wayward, but active and energetic, and should rise to a fair position in life.

15. THURSDAY. (Ruled by Jupiter). ♃ in ♄, ☐ ♀. Another changeable year, many important alterations and developments in affairs, but indisposition and trouble through employers. A child born on this day will be original and inventive, but will have many drawbacks in life.

16. FRIDAY. (Ruled by Venus). ♃ in ♄, △ ♀, △ ♀. A changeable year, benefits in employ, gain through friends and superiors, but many little annoyances and troubles to contend with. A child born on this day will be clever and intelligent, very popular, but will be hasty and irritable in demeanour.

17. SATURDAY. (Ruled by Saturn). ♃ in ♄, * ♀, ♀ ♀. An unsettled year, gains through elders, new responsibilities and some improvement of position, but disappointments and grief. A child born on this day will be refined and steadfast, serious and trustworthy, but will have disappointments and troubles through the opposite sex.

18. SUNDAY. (Ruled by Sol). ♃ in ♄, △ ♀, * ♀. Another unsettled year, danger of indisposition and many hindrances to progress, but social benefits, travel and changes. A child born on this day will be artistic, musical, refined and intuitive, will have many troubles to contend with through health.

19. MONDAY. (Ruled by Luna). ♃ in ♄, ♂ ☉, ♂ ♂. An evil year, danger of indisposition, accidents and bereavement, also disputes and litigation. A child born on this day will be rash and hasty, hot-tempered and revengeful, and will have many serious troubles to contend with in life.

20. TUESDAY. (Ruled by Mars). ♃ in ♄, ☐ ♀, ☐ ♀, ♂ ♀, ♂ ♀. Another evil year, indisposition, unpleasant and sudden changes being shown, some benefits through employers, but financial losses. A child born on this day will be hasty and impetuous, wayward and erratic, and very extravagant, and will have a hard struggle through life.

21. WEDNESDAY. (Ruled by Mercury). ♃ in ♄, ♂ ♀. A better year, but danger of indisposition and bereavement. Many social and financial benefits, new friends and acquaintances, and improvement in affairs. A child born on this day will be hasty and hot-tempered, will have many hindrances to contend with, but will gain through good judgment, skill and wisdom. Will have many friends.

22. THURSDAY. (Ruled by Jupiter). ♃ in ♄, △ ♀. A contradictory year, slight danger of accidents, indisposition and quarrels, but financial gain and benefits through the opposite sex. A child born on this day will be artistic and musical, but hot-tempered and sarcastic, and not very lucky in life.

23. FRIDAY. (Ruled by Venus). ♃ in ♄, △ ☉, * ♀, △ ♀, △ ♂, △ ♀. A changeable year, benefits in employ, but numerous ups and downs, and variations in affairs. A child born on this day will be original and psychic, popular and respected, but will have much to contend with in life.

24. SATURDAY. (Ruled by Saturn). ♃ in ♄, △ ♀, ☐ ♀, ☐ ♀. An unpleasant year, danger of accidents and losses, many worries and annoyances, but financial gains and benefits through friends. A child born on this day will be rash and impetuous, wayward and careless, but will have many friends.

25. SUNDAY. (Ruled by Sol). ♃ in ♄, ☐ ☉, ☐ ♂, ☐ ♀. An evil year, heavy losses, indisposition, danger of accidents, disputes and litigation. A child born on this day will be hot-tempered, rash and revengeful, often in trouble with superiors.

26. MONDAY. (Ruled by Luna). ♃ in ♄, * ♀. A better year, new responsibilities, improvement of position, many successes, but slight danger of disputes. A child born on this day will be clever, sharp, acute and energetic, very trustworthy, but should always be careful in speech and writing, as an impulsive and exaggerative tendency is shown.

27. TUESDAY. (Ruled by Mars). ♃ in ♄, ♂ ♀, ♂ ♀, ☐ ♀, * ♀, * ♀. An evil year, danger of disputes, accidents and law, financial losses, and unpleasant episodes, but gain through friends and the opposite sex. A child born on this day will be rash and impetuous, wayward and erratic, often involved in serious troubles, and will have many hindrances in life, through his own independent nature.

28. WEDNESDAY. (Ruled by Mercury). ♃ in ♄, * ☉ & ♂, ☐ ♀. A better year, some changes and improvement in affairs, slight danger of indisposition, and unfavourable episodes. A child born on this day will be clever, intelligent, active and popular, but will have much to contend with in life.

29. THURSDAY. (Ruled by Jupiter). ♃ in ♄, * ♀. A changeable year, many little ups and downs, some financial and social benefits, but danger of treachery and unpleasant episodes. A child born on this day will be wayward and erratic, sharp and sarcastic in speech, and will gain most in the employ of others.

30. FRIDAY. (Ruled by Venus). ♃ in ♄, △ ♀. A variable year, some benefits through elders and in employment, but many little worries and upsets. A child born on this day will be steady and trustworthy, but will have a rather quiet life.

Correspondence.

Errors in Horoscopes.

To the Editor of OLD MOORE'S MESSENGER.

DEAR SIR,—I never thought when I cast the horoscope of Miss Stacey that there would have been such a furore about the matter of inaccuracy. The matter was submitted merely as systems of judgment, and not as accurately computed figures; and from the events given by the people concerned, that is, Martin Harvey's and Miss Stacey's, an approximate birth-hour was endeavoured to be established. There was no lax or remiss attitude taken in connection with the calculation, for in the first place, the planets were taken from a seven day's motion ephemeris, as you are aware, and it is not so near as one with the diurnal motion; and in the knowledge of this you swoop down upon me by beginning about my theory of Reincarnation, or the one voiced by me, and end up by finding fault with the erection of the horoscopes. This may appear pertinent to you, but it does not to me.

On page 205 you state "accurate judgment cannot be given on incorrectly computed figures": yet, nevertheless, you speak of my "excellent readings of horoscopes" on page 175; you must admit that there is seemingly a strain of contradiction in your critique? Again, it is not true "I accuse the books I use as being wrong." I merely made the allegation that the book must be wrong if I had went wrong. Here is the calculation for the rising sign:

MR. MARTIN HARVEY'S HOROSCOPE.

S.T. for June 22nd, 1863	6.	0.	41
Approx. hour of birth	1.	55.	30

R.A.M.C.	7.	56.	11
----------	----	-----	----

Now this R.A.M.C. corresponds to 20° \approx 27 in Raphael's Tables of Houses for London: 1, of course, taking into consideration that Mr. Harvey was born in Essex; and although I do not exactly know where, it would only make a matter of four minutes difference at the very extreme. That would not alter in the character description much: despite the fact it would matter a vast amount in the calculation of directions. And that is where the accurate computations of birth-figures really are of any value: I think you will admit that—I am, etc.,

KANET *HCIPIC*.

[We append part of a letter from "Kanet *HCipic*," after excising certain portions containing personal and uncalled-for remarks. Our correspondent must himself take the blame for the furore about inaccuracy. We merely called attention in a courteous manner, on page 175, to his errors in the two horoscopes, and the matter need not have gone further. It does not matter whether a seven days' ephemeris was used or an ordinary one. Even with the former, errors of from 20' to 30' would not happen with careful work, and such *do* exist in the two horoscopes. It is quite untrue we made any "swoop" (?) down upon our correspondent, or ended up by finding fault with the

erection of the horoscopes. Our correspondent denies that he accused the books he used as being wrong. Well, he alleged the books were wrong if *his* figures were wrong, and that is exactly the same thing. He gives the figures for Harvey's horoscope, wilfully ignoring the fact that on page 175 we stated that this particular map was *correctly computed as regards the cusps of the houses*, but the other case which we pointed out as *wrong* he ignores. Why? We give the figures for this case again, and readers can judge who is wrong, the calculator or the books (*vide* page 129). Assuming the time given to be Greenwich time, the R.A.M.C. is 16h. 35m. 14s.; if local time 12m. 28s. less, but with neither of these amounts does Raphael's Table of Houses for London give the same cusps as those given in the horoscope of Miss Stacey on p. 129. This is conclusive proof of the correctness of our contention regarding careless calculation. We cannot insert any more letters on this subject.—EDITOR.]

Book Review.

TRAITE PRATIQUE DE MEDECINE ASTRALE ET DE THERAPEUTIQUE. By Dr. M. Duz.

A great deal of interest has been shown in the recent articles of Dr. Duz, the author of the above named treatise on Medical Astrology, and his present Article on Planetary Hours opens up a subject for considerable investigation and discussion.

The subject of Medical Astrology is one which is now calling for considerable comment, and we propose to have a series of articles in the next volume thereon, and Dr. Duz will contribute several of these. Dr. Duz's latest work, above mentioned, is one which should be in the hands of all students of astrology, for it contains information of a new and original type never before published, and rules for the diagnosis of disease hitherto unrecorded. The book is a unique one, and should command a large sale. Its price is only 4/-, and it can be obtained from the publishers of THE MESSENGER, Messrs. W. Foulsham & Co., 4 Pilgrim St., Ludgate Hill, E.C.

Magazines Received.

ASTROLOGICAL MAGAZINE (Madras).

SIDDHANTA DIPIKA (Madras).

THE ADEPT (New York).

BULLETIN OF THE ORIENTAL ESOTERIC CENTER (Washington).

ASTROLOGICAL BULLETINA (Portland, U.S.A.).

Answers to Correspondents.

W. FOLLOWS.—The only reliable method of judging whether a certain matter, offer, or transaction will come out good or bad, is by horary astrology. Consult one of our advertisers.



W. WOODTHORPE.—The rules for computing birth-time from past events were given in full in Vol. II., pages 168, 197, 212, 229.

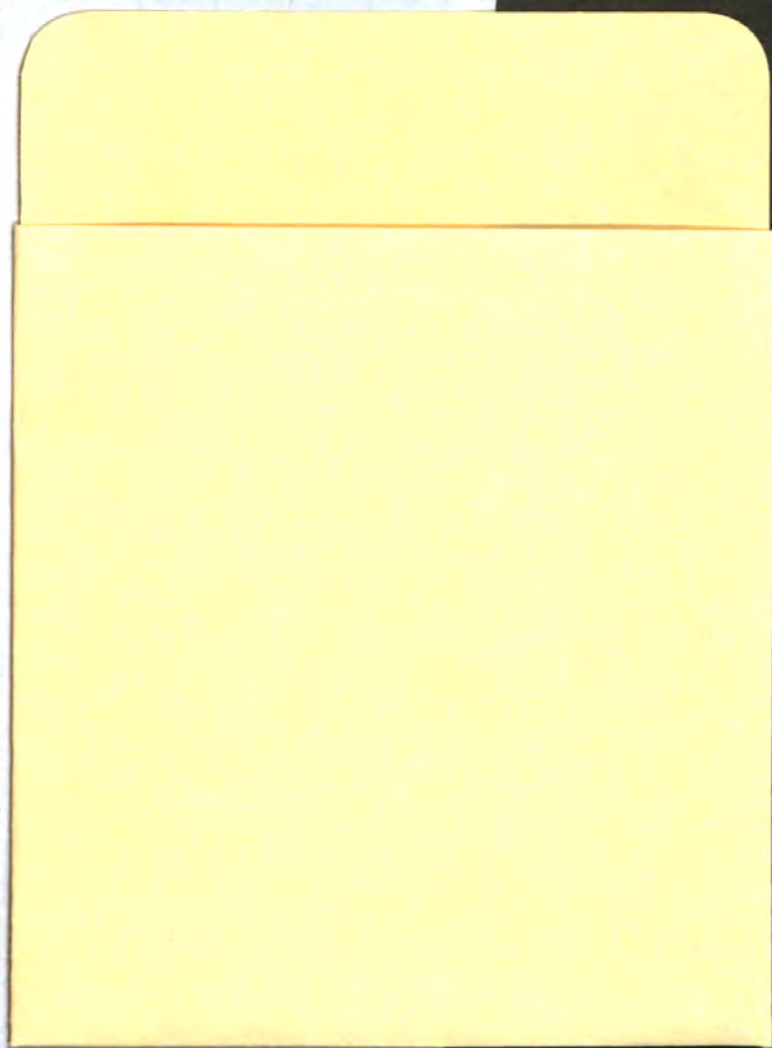
H. F. KIRK.—Would advise you to obtain a copy of Raphael's instructions for using the crystal, price 1/- from the publishers of THE MESSENGER.

ROD. BINDER.—Lessons in Predictive Astrology will be given in the ensuing volume, and your difficulties will be there explained.

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 The Complete Sets of Old Moore's Messenger for Vol. I. Vol. II. and Vol. III., will be sent post free for 2/3 per volume. Each Set gives Birthday Fate and Influences for every day in 12 months; and will greatly increase in value as time goes on. Be sure to get your sets complete, all back numbers can be had, 3d. each post free. 



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